

Psychic Book Club
AUGUST CHOICE

"WHEN A CHILD DIES"

By SYLVIA BARBANELL

This book will be sent to members
on or about August 10.

LIFE, NOW AND FOREVER

A summary of Psychic Research, its new discoveries and their meanings.

written and compiled by

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July 1942.

With 8 Illustrations

THE PSYCHIC BOOK CLUB
144, High Holborn, London, W.C.1

"During the last century man has concentrated on material things; during the next century he will concentrate on spiritual things."

Dr. STEINMETZ, U.S.A.

"It (psychic science) is the most important work in the world to-day, by far the most important."
WM. EWART GLADSTONE, late Premier, Great Britain.

"Knowledge is the distilled essence of our intuitions, corroborated by Experience."

Made and Printed in Great Britain at St. Albans by
The Mayflower Press (of Plymouth). William Brendon & Son, Ltd.
1942

CONTENTS

	PAGE
1. INTRODUCTION	9
2. BIBLICAL EVIDENCES	14
3. HUMANNES OF SPIRIT ENTITIES	22
4. SCIENCE	32
5. INSANITY	47
6. HEALING	52
7. HOW TO SIT, AND ECTOPLASM	66
8. MATERIALIZATION	76
9. APPORTS AND LEVITATION	90
10. VOICES, TRUMPET AND INDEPENDENT	97
11. CLAIR-VOYANCE-AUDIENCE-SENTIENCE	105
12. PSYCHIC PHOTOGRAPHY	111
13. AURAS AND RAYS	115
14. PSYCHOMETRY AND TELEPATHY	120
15. PREVISION	124
16. TRANCE	130
17. SPEAKING WITH TONGUES	136
18. PROJECTION	142
19. INSPIRATION	148
20. SOME SUGGESTIVE PHILOSOPHIC CONSIDERATIONS	151
21. THE REALITY OF THE PSYCHIC BODY	160

CHAPTER	PAGE
22. "TEMPORARY" PROJECTION OF THE PSYCHIC (OR SPIRITUAL) BODY	163
23. PERMANENT PROJECTION OF THE SPIRITUAL BODY (SO-CALLED "DEATH")	166
24. AND AFTER—WHAT?	171
APPENDICES "A," "B," "C"	177, 178, 179
CONCLUSION	181

"If certain facts occur, they 'must be accepted as such'—whether we can explain them or not, and whether or not they happen to fit into the particular scheme of things which we may hold at the time."—HERWARD CARRINGTON, Ph.D.

"It is the height of folly for any man to ridicule or lightly dismiss a subject on which he is either ill-informed, or of which he has had no personal experience."

ACKNOWLEDGMENTS

The writer acknowledges, with great appreciation and thanks, the assistance derived from the following sources:

Light: "British College of Psychic Science"; Mr. Harry Edwards of the Balham Psychical Research Society; Society for Psychic Research (all of London); *Two Worlds*, Manchester; *Progressive Thinker*; National Spiritualists; Dr. Dunmore; Emil Dasing, B.Sc.; Frederick Lentsch (of Chicago); *Psychic Power* (Lily Dale, N.Y.); Edwin Parkinson (Vancouver, B.C.); the late Dr. and Mrs. T. Glen Hamilton (Winnipeg, Canada); *Rosemary Records*, by Dr. Frederick H. Wood (Blackpool); *Spirit Teachings*; *A Wanderer in Spirit Lands*; *Letters from Julia*; *Truths from the Spirit World*; *Not Silent—if Dead*; *Messages from Meslam*; *Spirit Intercourse*.

Some of the above books are out of print, but too valuable to be lost to present and future generations. It is hoped that a renewed demand may lead to their being reprinted.

CHAPTER I

INTRODUCTION

"A research problem is not solved by apparatus : it is solved in a man's head. The laboratory is the means by which it is possible to do the solving 'after' the idea has clarified in his mind."

C. F. KETTERING.

HOUDINI, the stage magician, who spent years ingeniously exposing spurious mediums (and often spuriously exposing genuine mediums), making a fortune out of his stage imitations, remarked : "There is a residue for which I cannot account." This residue, for which the master trickster could not account, is formed of the genuine phenomena, which are the subject of psychic research. Many people are bamboozled and misled by tricksters and fraudulent claimants of psychic powers, as they are in other human ventures.

When I was a boy I saw Stuart Cumberland (another remarkable stage magician) doing ingenious tricks on the stage, which he claimed were the same as psychic phenomena, and being young I took it for granted that his greater knowledge and experience warranted my taking his word for it. So I gave no attention to the subject for several years until various unmistakable happenings, ruling out the possibility of trickery, turned my serious attention to the subject.

Now, after forty years (the last ten of which were almost wholly given to this study), spending much time, labour and money in acquiring a practical knowledge of psychic phenomena, both through the scientific work of others and my own experiences, I feel that all this would be wasted if I kept it to myself ; and, recalling my own preliminary difficulties, when a book like this would have been a godsend in starting me rightly years before I did start, I write in the hope of helping some other earnest and sincere "seeker after truth."

There are great diversities of people looking for the truth of this matter who have not time, training, money or any other facilities to explore it for themselves, and *good* mediums (there are, of course, all sorts of people in this, as in all human activities) are scarce. Many people never have, and never will have, the opportunity to learn directly of this vital subject, yet they hear of it and wish to know, and to such this book will be invaluable. Because of the variety of possible readers this book is *not* a dry, learned, literary treatise, not a profound and difficult scientific volume, but simply a number of experiences, comments and information, frankly stated, as noted from time to time, that will inform and help

the beginner, the student, the man-in-the-street and perhaps refresh the memory of the expert in psychic research, or suggest a pathway not yet explored.

Unless intelligence is shown phenomena are of little value. Messages evidence their own value and are often of a high order. But *more than mere intelligence* is required to prove survival. There must be *proof* (not mere assertion) of *identity*. This necessity existed from ancient days. "Try the spirits and prove them." But the proof is *subjective*, appealing to the intuition, which *transcends reason* and the *objective physical senses*, though these have their auxiliary part. Each phase would take a volume to deal with at any length. A list of valuable books detailing various phases is given at the end of this book.

The material scientist merely has "a job"; nothing beyond; while the psychic or spiritual seeker is inspired with a glorious and *infinite ideal, beyond physics*. A selfish, sensual, materialist world has sunk to a point generally where one who speaks of the finer spiritual things, especially if not along stereotyped orthodox lines, is looked upon with suspicion. The cult of the day is the cynical materialism of the current man-ape and his tinsel gilt ideology (long discredited by genuine civilization), "might makes right," the gospel of Nietzsche (who died insane). "After me the Deluge," "Death ends all," and the rest of the materialists' creed. *But supposing we don't die!* as more enlightened scientists have learned? Naturally the materialist furiously fights the truth, "WHATSOEVER a man soweth, THAT shall he also reap," here or hereafter; for him *there must be no hereafter*. "Men deal with life as children with their play, who first misuse, then cast their toys away." But life is not like that. Life is, NOW AND FOREVER, a fact man cannot change. Why should he change it, to fit his infinitesimally limited notions? Not sensible enough to govern himself and unable to fathom the depths of his own ignorance, he would change nature's immutable laws, to fit his own petty concepts?

During the first world war the soldiers on the front, facing the sudden stoppage of their physical being, naturally asked (in the slang of the soldiers): "Where do we go from here." (See page 171.) Material science of that day answered: "Nowhere, it is the end of the road." Various other "authorities" also asserted that only blank oblivion followed. Turning to the professional "spiritual advisers," they received even more bewildering guesses, for they had no spiritual direction to give, only theories based on theological mental gymnastics, founded on ancient traditions, etc., coming down from the more ignorant past. As one frank and honest minister said, at the funeral of a friend of mine: "*We 'DO NOT KNOW' where our friend has gone, but we READ this, we are TOLD that, we BELIEVE the other and we HOPE that all is well with him.*" Just a wild guess. No wonder that the godless ideologies of to-day (1930-40) contemptuously sneer: "Religion" (of that kind) "is the opiate of the masses to keep them in subjection."

The new revelations of Psychic Research have provided and still do provide great quantities of facts bearing on the enigma of life here and hereafter, but entrenched science and ecclesiasticism not only turned (and still turns) a deaf ear, but garbles the facts, misinterprets the new knowledge, twisting it, when not denying it point-blank, into false forms

and meanings, or pooh-poohed it away as a minor incidental of the old orthodoxies.

Camille Flammarion, the great French astronomer, wrote:¹ "There are other criminals besides those in prisons—namely, cultivated men *who know truths they do not venture to reveal*, for reasons of personal interest, or fear of ridicule. A part of the clergy is hostile to this sort of investigation (psychic research and spiritualism) and considers that the Church should monopolise such quests. . . . to maintain that the question of the nature of the Soul and its survival, which interests so personally each one of us, must be reserved to a *caste of mere casuists*, who appropriate to themselves the right to judge between the true and the false: between God and the Devil—such, indeed, is a strange way of thinking and an *anachronism* carrying us back to the Dark Ages."

The psychical research student, studying "where do we go from here," is able to say definitely that this knowledge *can be, and is being*, daily obtained, and can put others in the way of verifying it, under the essential proper conditions. The majority, however, for various reasons, may not be able to contact a suitable medium and must therefore abide by the cumulative records and proofs of others, as they do regarding astronomy, radium and other natural phenomena.

One primitive superstition, surviving from the ignorant past, is that devils are responsible for these unusual phenomena. This is similar to the attitude of savages in the jungle on experiencing their first contact with the phonograph. They were fascinated and delighted with the music, but stipulated that the operator, before opening the box to put in a new record, should give them time to run and hide behind the neighbouring trees, their idea being that there were *devils* making the music in the "devil box" who might escape when it was opened and get them if they did not hide behind the trees. When the signal was given that all was safe, the box closed, they returned to enjoy the next number. An astoundingly large number of apparently sensible people, on other subjects, still cling to the superstition of devils. Actually the only devil we need to worry about is the *devil in (or rather that is) ourselves*, for whose good behaviour and reform we are personally responsible.

A childish objection generally is, with much sage and super-wise head-wagging, pulling a long dismal face of pity at the same time, to speak the magic shibboleth "Familiar Spirits." Of course they are familiar spirits, thank God, the familiar spirits of loved ones, friends and teachers attracted to us by kinship of spirit. That is why it is a matter of such joy and enlightenment, and, to those who know by experience, these lugubrious wiseacres seem ridiculous as well as mistaken.

Jesus used to have familiar spirits come to his help, "angels (spirits) came and ministered unto Him," as did all the prophets and seers of old, as well as since, Joan of Arc, John Wesley, Alfred Russell Wallace (Darwin's collaborator) and countless others to-day.

"The appearance of what we erroneously call 'dead men' (or spirit form) is a real fact in nature and subject to natural laws."—HENRI BERGSON. "The spirit was with us last night and heard by many of the family."—WESLEYS. "I was convinced *against my will* that we are approached by some unearthly force, which seems trying to impart to or receive from us some information."—HOWARD THURSTON, Magician.

Practically all our misunderstanding comes from our obsession with the physical as the whole, plus the superstitions and false concepts handed down to us from the past. If we once realize that we are just as much spirits living in eternity now, as we ever will be when out of the physical condition, we shall more easily grasp the truths, now being revealed to

¹Death and Its Mystery. Vol. 2. Flammarion.

us by psychic research, and the true philosophy naturally evolving therefrom. (See Chapters 19, 20, 24 and Appendix C for notes on this sublime philosophy as given by numerous spirit teachers.)

The returning friends and teachers show a keen and unselfish eagerness to instruct and inform us; they remark that, incidentally, their service to us enables them to progress further. This, too, is specifically in accord with nature's laws, both in the physical and spiritual (beyond physics) state of life, for experience shows that the best way to learn is to try to teach another, as this necessarily involves study and keeping more informed than the pupil, thus the teacher progresses. And so in every walk of life, to help others is to help oneself incidentally, the helping of others being the primary purpose.

We must remember that we are not magically transformed (fairy-tale fashion) when we pass into the other condition of continuing life. We are the same one minute after passing as one minute before, but with added vision and intensity of consciousness. The departed can only speak *as they themselves comprehend*; a *comprehension* increasing with their progress, as they continue their being under the new conditions. Hence each gives us *only* that aspect which they are able to understand, and as there are innumerable people with numberless degrees of understanding, we have to study, analyse, compare, classify and evaluate the numerous messages and assign to each its value, this again being *limited by our own capacity to comprehend*. As instances of our difficulties, refer to page 28, where the old grandmother could not grasp the nature of spirit clothing until the grandson translated the idea figuratively into the limited terms the old lady understood, and page 29, where the spirit friend saw the "essence" of a picture, an idea we none of us were able to grasp. So each must use his own best efforts to understand and, as is quite usual, what is not understood to-day (Kindergarten) will be clear to-morrow (Highschool) as our capacity to comprehend enlarges by study, experience and spiritual growth. Many people may contact one or several phenomena, but the vast majority will not. The mediums are too few for all to contact them. Hence, this book will enlighten them indirectly, but none the less effectively, if they study and, as the guides tell us, "use your own brains." The most instructive and important phases of psychic phenomena and instruction are to be found herein. The rest is with the reader. If you wish to try to directly co-operate with the spirit persons, some instructions are given in the Preface to Chapter 7, on "How to Sit at Home" and develop mediumship in your family or friendly circle. No need of specialists, priests or anybody else, only "two or three gathered together in one place, with one accord" and the instructions herein given. Particularly, "no" treating the matter as mere amusement; that way lies injury to your medium, whether professional or in your own family; but sincere and earnest desire and endeavour to learn the way to contact advanced spirits of the higher life and develop a sensible understanding of what is before us when we progress into the next condition or state of life, advancing both ourselves and spirit friends who return to co-operate in our progress and who thereby advance their own. If this is not your purpose, let it alone, it is not for you.

The following brief list of world-famous scientists, who have searched

for and learned much of the truths of psychic research, will refute the trite and plausible plea that only ignorant and foolish people are interested in this vital study.

"Fools deride, Philosophers investigate."

BRITAIN

Prof. Alfred Russell Wallace, LL.D., collaborator with Darwin; Prof. Sir Wm. Crookes, D.Sc., discoverer of thallium, inventor of Crookes's Tube, etc.; Prof. Sir Oliver Lodge, D.Sc., M.A., P.R.S.; Prof. J. W. Crawford, D.Sc., Dublin University; Prof. Sir Wm. Barrett, D.Sc., Roy. Coll. of Surgeons, Ireland; Prof. Elliott Coues, M.A., M.D., Norwich University; Prof. Herbert Mayo, M.D., King's College, London; Dr. J. W. Kilner, M.D., St. Thomas's Hospital, London; Dr. J. M. Gully, M.D., College of Surgeons, London; Dr. Richard Hodgson; F. W. Myers; Prof. Henry Sidgwick; Frederick Bligh Bond, F.R.I., B.A.; Stanley de Brath, M.Inst.C.E.; Prof. Jas. Coates; T. Glen Hamilton, M.D., Winnipeg, Canada.

FRANCE

Dr. Gustave Geley; Dr. Baraduc; Dr. Paul Joire; Dr. Eugens Osty; Dr. Chas. Lancelin; Prof. Edward Grimard; Col. Albert de Rochas; Commandant Darget; Prof. and Mme Curie; Prof. Richet.

GERMANY

Dr. Von Schrenck-Notzing; Prof. Zollner; Dr. Constantin Oesterreich; Dr. Carl du Prel; Dr. F. Schwab; Prof. Hans Dreisch; Prof. Fritz Hommel; Dr. Mattiesen.

HOLLAND

Dr. J. L. Matla; Dr. Van Zelst; Dr. Frederick Van Eeden; Dr. P. W. Koning.

ITALY

Dr. Bozzano; Prof. Chiapelli; Prof. Vazzani; Prof. F. Bottazzi; Prof. Lombroso; Prof. Minelli.

MISCELLANEOUS

Dr. G. J. Pagenstecher, Mexico; Prof. Aksakoff, Russia; Prof. Fukurai, Univ. Kohyassan, Japan; Dr. Ochorowicz, Poland; Dr. Miguel San Benito, Barcelona, Spain; Herr Max Seiling, Helsingers; Prof. G. Hannesson, Reykjavik, Iceland; H. Montague Crane, New Zealand; Prof. Flournoy, Geneva, Switzerland; Prof. Eugene Witry, Tunis; Dr. R. J. Tillyard, Canberra, Australia; Prof. Heysmann, Ghent, Belgium; Dr. N. C. Marvis, Lagazig, Egypt.

U.S.A.

Dr. W. H. Bates, Hereward Carrington, Ph.D.; Dr. J. W. Hyslop; Prof. Robert Hare; Dr. Carl Wickland; Sylvan Muldoon; Dr. Paul Gibier; Dr. Hallock; Dr. Morton Prince, etc.

"Is anything of God's contriving endangered by enquiry? Was it the system of the universe, or the monks, that trembled at the telescope of Galileo? Did the circulation of the firmament stop because Newton laid a finger on its pulse?"—Lowell.

Here is a poem, coming through an inspired little girl 9 years of age, regarding the death of a little baby, which completely refutes the scoffer's claim. Notice the childlike simplicity, combined with the beautiful symbolism of a bud, expressed in language our self-sufficient objector may well envy. Further comment is needless.

"I think the angels leave their starry heights,
And come to earth on quiet, tranquil nights,
To search among the gardens lying there,
Some flower, fair enough for God to wear.

"Last night the angels' errant footsteps strayed,
About the spot where baby feet had played,
And scanning o'er the treasure garden there,
They chose a wee white bud for God to wear.

"O, tiny baby blossom in that place,
Where you can look into the Father's face,
Ask Him to ease the grief of those below,
The bitter grief of those who love you so."

CHAPTER 2

BIBLICAL EVIDENCES

"I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions."

THE mass of people give little heed to the subject of Psychic Phenomena, and when they do, they look at them through the distorting glasses of unreliable traditions and weird superstitions and, being prejudiced, they naturally fail to understand and grasp these phenomena as realities. There are four aspects of human life, physical, mental, psychical and spiritual, manifesting in various ratios. Psychic science (the master science) is beginning to relate these intelligibly. A person (variously known as a psychic, seer, medium, prophet, etc.) is necessary to the production of these phenomena; the subject may himself be psychic and experience the occurrences alone. In early times one who possessed the faculty of mediumship was regarded with awe and looked upon as a demigod, whose utterances were unquestioned as being the infallible words of an omniscient deity, as variously conceived by the different peoples; from the mumblings of the jungle priests of primitive and backward races, to the supposed prophetic messages of the Delphic Oracles, Roman Augurs and alleged saints or holy men of the West. Later experience and efforts of man to evolve a clearer understanding resulted in the curious notion of a special order of supernormal beings, created as servants or intermediaries (angels or mediums) between ignorant man and a supernal ruler or god. These mediums were thought to bring messages from the supreme being. This idea, more or less modified by racial characterizations, has continued down to comparatively recent times, and only during the last century has Psychic Research proved that the so-called "dead" return, not as gods but as themselves.

N.B.—The word "supernormal" is used, not the common misleading word "supernatural," for there is nothing above or beyond nature. Supernormal or super-usual is the correct word. That we do not yet know and understand, merely marks our current super-ignorance. Fifty years ago radio would have been ignorantly termed supernatural, but to-day we know that, like all other things, whether understood at the moment or not, it is natural.

A good general definition of the term angel, messenger, medium, is: "One whose organism is sensitive to vibrations from the spirit condition or state of being, and through whose instrumentality, intelligences in that state are able to convey messages and produce psychic phenomena."

While people of every race and age have experienced (and misunder-

BIBLICAL EVIDENCES

15

stood according to their several limitations) these phenomena, in Western lands that strange collection of books, the Bible, written from hearsay (when and by whom nobody knows), is taken by many as the ultimate criterion. We can, therefore, usefully reflect upon a few incidents drawn from that source.

An idea has been taught that angels, or guides, are a special order of beings, different from the human. There may be such beyond our knowledge and capacity, but the word "angel" simply means a messenger or spirit. In the Bible a messenger is called a variety of names, all meaning the same thing, "angels, angel of the Lord, holy spirit, spirit of the Lord, God, ghost, etc." Guides are repeatedly described as wearing human clothing, "Clothed in white linen," "in bright clothing," etc.

Genesis xxxii, 24-30: "And Jacob was left alone, and there wrestled a 'man' with him until break of day." 25th verse: "This 'spirit-man' put Jacob's thigh out of joint." 26th verse: "Jacob would not let this 'angel' go until he blessed him." 28th verse: "Thou hast striven with 'God' and with men..." This "man," "spirit," "angel," is called God, all referring to the same person.

Genesis xviii, 2: "And he lifted up his eyes and looked, and lo, 'three men' stood by him." Verse 3: "And he said: 'My lord'..." addressing the three men in the singular as "My Lord." They washed their feet, rested and ate like men. In this chapter, these materialized spirits are called "Lord" twelve times and "God" twice. In the 12th verse Sarah calls Abraham "Lord," the custom being to call a superior "Lord," a mere title of respect and not meaning God.

Exodus iii, 2: "And the 'angel' of the Lord (not the Lord, but his angel, spirit-man) appeared to him in a flame of fire." Verse 6: "Moreover," he said, "I am the 'God' of Abraham..." Here the spirit-messenger claims to be the Jewish tribal God also.

Daniel ix, 21: "And while I was speaking in prayer 'the man Gabriel,' whom I had seen in the vision, touched me." Luke i, 26: "...the angel Gabriel" was sent from God... Luke i, 19: "I am Gabriel that stand in the presence of God."

Joshua v, 13: "...There stood a 'man' over against him with his sword drawn in his hand..." Verse 14: "...as 'captain of the host of the Lord' am I come..."

Acts i, 30: Cornelius tells of "man in bright clothing." In verse 3 this same spirit-man was called an "angel of God." Verse 4: "Lord." Verse 7: "Angel." Verse 22: "Holy Angel." Verse 30: "Man." All one man.

Revelation xxii, 8: "...and when I had heard and seen, I fell down to worship before the feet of the 'angel' (spirit) which showed me these things." Verse 9: "Then said he unto me, 'See thou do it not; for I am 'thy fellow servant' and 'of thy brethren' the prophets... worship God.'"

Exodus xxiii, 20: "Behold, I send an angel (Guide) before thee to keep thee in the way."

Psalms xlvi, 14: "For this God is our God for ever and ever; He will be our Guide even unto death."

Acts xxvii, 23: "For there stood before me this night the angel of the Lord (Guide), saying..."

Acts xvi, 7: "They assayed to go into Bythnia, but the spirit 'of Jesus' (Guide) suffered them not."

Angel of the Church: A messenger or medium of the Church through whom spirit-messages are received. "Saint" was a word applied to all members of the early churches, not specially to some. "Saint" means good, as does holy, holy spirit—good spirit, good (holy) ghost, the physically disembodied soul of a deceased person, conceived as a dweller in the unseen world or condition, appearing, to those living in the physical state, in bodily likeness, hence an apparition, shade or phantom. "Seer," one who sees, or foresees and foretells events. "Prophet," "one who speaks forth," a teacher. Samuel founded a school of the prophets, i.e. Teachers. 1 Samuel ix, 9: "...for he who is now called a prophet was beforetime called a seer." "Man of God," 1 Samuel ix, 9: a medium, who one has developed spiritual faculties. "Word of God," a spirit-message, or thought of God. 1 Samuel ix, 27: "Stand thou still, that I may cause thee to hear the word of God."

Prophet and prophesying meant other things than mere foretelling. Exodus vii, 1: "See, I have made thee 'as a God' to Pharaoh, and Aaron, thy brother, shall be thy prophet" (or medium). The reason, given in Exodus iv, 10-16, was that Moses was slow of speech and needed a spokesman as medium between him and the people. Incidentally we learn that the term "God" did not specially mean the Creator, as generally

assumed, but a person in authority as was Moses in his mission to deliver the Israelites.

Nor is the psychic faculty necessarily hereditary. As above noted, Moses was a great medium (intuitive awareness), but a poor speaker, and his brother Aaron a good speaker (prophet, teacher: one who "speaks forth" other's ideas), but not a medium. So Jesus was a great medium, but his four brothers, James, Joses, Simon, and Judas, and his sisters (several: Mark vi, 3, Matthew xiii, 55) having no special faculties, are barely mentioned.

Also, a medium is not different from, or better than, anybody else, "solely" by reason of the psychic faculty, any more than is a painter, inventor, or other person. False ideas on this point mislead ignorant and superstitious people into grave errors. Psychic power does NOT make a "saint" (though its beneficent use becomes sublime and spiritual); nor does its absence indicate a "sinner," though wrongly used it becomes diabolical.

A criminal may have great powers of mediumship, enabling him to evade capture; Rasputin, the Russian monk, priest though he was, was a most undesirable individual, yet he possessed great psychic powers, while Father Damien, the heroic priest of the leper island of Molokai, had none to speak of. Superior virtue, high character, reliability and integrity are independent of these faculties. Hence we have to-day as of old, to guard against fraud, by the corrupt and unscrupulous trickster. Every man must "try the spirits" (and the mediums or alleged saints) whether they be true or not. This is a difficult task for even the expert, each must use *his own common sense*.

The mere possession of such faculties is *no guarantee of their value*, or that they are what is claimed, for there are good, bad and indifferent mediums to-day as of old. To go no further than the Hebrew records:

I Kings xxii, 23: "... Jehovah hath put a lying spirit in the mouth of these thy prophets."
Jeremiah v, 30-31: "A wonderful and horrible thing is committed in the land. The prophets prophesy falsely and the priests bear rule by their means; and what will ye do in the end thereof?"
Jeremiah vi, 13: "For from the least of them even unto the greatest, everyone is given to covetousness; and from the prophet even unto the priest everyone dealeth falsely."

We have priests and prophets (mediums) of the same type to-day, professing to be spiritual directors and having no direction to give.

Ezekiel xiii, 3: "Woe unto the foolish prophets, that follow their own spirit and have seen nothing."

The power ebbs and flows from time to time, hence the temptation to falsify "for a price." In contrast, there were true mediums then, as now:

Numbers xxii, 18: "And Balaam answered and said unto the servants of Balak, 'If Balak would give me his house full of silver and gold, I cannot go beyond the word of the Lord (spirit message) to do less or more.'"

MATERIALIZATION (see page 76)

Daniel x, 5: "Then I lifted up mine eyes and looked and behold, a certain man clothed in linen, whose loins were girded with fine gold of Uphaz."

Daniel x, 10: "And behold, a hand touched me, which set me upon my knees and upon the palms of my hands."

Daniel x, 16: "And behold, one like to the similitude of the sons of men (i.e., a materialization) touched my lips."

Daniel x, 18: "And there came again and touched me one like the appearance of a man (a materialization), and he strengthened me."

Daniel v, 5: "And in that same hour came forth the fingers of a 'man's hand' (materialization) and wrote over against the candlestick upon the plaster of the wall of the king's palace, and the king saw 'the part of the hand' that wrote."
Nechemiah iii, 1: "And he showed me Joshua, the High Priest . . ." who had been "dead" (physically) at that time 907 years.
Acts xii, 7: "And behold, an 'angel of the Lord' stood by him (materialization) and a light shined in the cell (psychic light as we often see it to-day). Verse 9: "And he knew not that it was true which was done by the angel, but thought he saw a vision."

Mediums are frequently dazed, like Peter, when coming out of trance.

Luke ix, 29-30: "And as he prayed, the fashion of his countenance was altered, and his raiment was white and glistening."

This is known to-day as transfiguration, a form of materialization in which ectoplasm overcasts and alters the face or whole form, as in this case luminous ectoplasm also makes the garments to "shine" as well as the face.

Luke ix, 30: "And behold there talked with him two 'men' which were Moses and Elias."

These were no specially created angels, they were two "dead" men. Moses had passed on 1482 years before, according to Biblical chronology, and Elias 948 years before. Theologians profess to believe the above event, yet deny that the "dead" return. Luke says: "the next day they came down from the hill."

Luke ix, 32: "But Peter and they that were with him were heavy with sleep and when they were awake, they saw His glory and the two 'men' that stood with Him."

That is, they were partly in trance, supplying ectoplasm for the materialization of the two "dead" men as well as the luminous material.

Whatever the ancient, self-interested and more ignorant priests of the Hebrews thought, it is evident that Jesus, Moses and Elias understood and approved of mediumship, for we find them here participating in a splendid séance, aided by the three most psychic disciples, as they all did on less striking occasions.

Verse 33: "... Peter said unto Jesus, 'it is good for us to be here; let us make three tabernacles (cabinets) one for thee, one for Moses, and one for Elias,' not knowing what he said."

Peter was still dazed from the trance, like most mediums, and did not know that one cabinet (or none) was sufficient for the purpose.

Luke xxiv, 13-16: Jesus appeared on the way to Emmaus, to two of them, "... but their eyes were holden that they should not know Him."

Frequently the materialized forms are not at once recognized until the last moment of the séance.

Verses 30-31: "And it came to pass, as He sat at meat with them, He took bread and blessed it, and brake, and gave to them. And their eyes were opened, and they knew Him, and He vanished out of their sight."

As long as they did not know him they were calm, natural and composed, but, suddenly recognizing him, they immediately became excited, which destroyed the essential conditions, so that he vanished from their sight. This often occurs to-day with emotional people. Sometimes overwhelming emotion on part of the spirit-person manifesting causes dematerialization of the spirit's form in the same way as above, and for the same reason, breaking the necessary conditions.

If the medium is outside of the cabinet and can be seen, we often see

the form evolve from the ectoplasm, drawn from the body of the medium, and this "cloud (of ectoplasm) receives them out of our sight" when they depart.

Luke xxiv, 4: "And it came to pass, as they were much perplexed thereabout, behold two 'men' stood by them in shining garments."
 Luke xxiv, 36: "And as they thus spake, Jesus himself stood in the midst of them. But they were *terrified and affrighted* and supposed that they had seen a 'spirit.' (Materialization, of course.)
 Verses 39-43: He proves the reality of his appearance, physically materialized, as is sometimes done to-day, when conditions permit.

People who are *not accustomed* to the manifestations, are naturally affrighted as of old, but this is merely *due to lack of experience*, just as the first trip in an airplane usually is an ordeal.

Luke xxiv, 10: "It was Mary Magdalene, and Joanna, and Mary the mother of James, and other women that were with them, which told these things unto the apostles after going to the tomb of Jesus."

This unexpected séance occurred "very early in the morning"; one version adds, "while it was yet dark"—splendid conditions for such a fine manifestation to such a group of sincere and loving friends. In one version Mary did not recognize the materialized form of Jesus till later, a not unusual incident of to-day.

Exodus xxxiv, 29: "The skin of Moses' face shone and they were afraid to come near him."

This was luminous transfiguration, occasionally seen to-day.

LEVITATION (see page 94).

Acts viii, 39: "And when they were come up out of the water, the 'spirit of the Lord' caught away Philip, that the eunuch saw him no more," but Philip was found at Azotus (thirty miles away)."
 Ezekiel iii, 4: "So the spirit lifted me up and took me away." (He was carried to Tel-abib.)
 Ezekiel viii, 3: "And he put forth the form of a hand, and took me by a lock of mine head . . . and brought me to Jerusalem."

WRITING (see page 138).

I Chronicles xxviii, 19: "All this, said David, the Lord made me understand 'in writing,' by his hand upon me."
 II Chronicles xxi, 12: "And there came a writing to him (Jehoram) from Elijah the prophet, saying . . ."
 Elijah had been "dead" four years at this time.
 Exodus xxxi, 18: "And he gave unto Moses . . . two tables of stone, written with the finger of God."
 Exodus xxxiv, 1: "And the Lord said unto Moses, Hew thee two tables of stone like unto the first: and I will write upon these tables the words that were in the first tables, which thou brakest."

TRUMPET (see page 97).

Exodus xix, 16: "And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the 'voice' of the trumpet exceedingly loud, so that all the people that was in the camp trembled." Verse 19: "And when the 'voice of the trumpet' sounded long, and waxed louder and louder, Moses spake, and God answered him 'by a voice.'"

Note two different versions of the giving of the ten commandments, by writing and by trumpet voice.

Revelation i, 10: "I was in the spirit on the Lord's day, and heard behind me a great voice, 'as of a trumpet.'" Chapter iv, 1: "After this I looked, and behold, a door was opened in heaven, and the first voice which I heard was as it were of 'a trumpet' talking with me."

VOICE (see page 99).

Daniel iv, 31: "While the word was in the king's mouth, there fell a voice from heaven, saying . . ."
 Acts ix, 7: ". . . hearing a voice, but seeing no man."
 Kings xix, 12: ". . . and after the fire a still, small voice."

LANGUAGES (see page 136).

SPEAKING WITH TONGUES

Acts ii, 4: "And they were all filled with the Holy Ghost (spirit influence or control), and began to 'speak with other tongues' as the spirit gave them utterance."
 Corinthians xiv, 18: "I thank God I 'speak with tongues' more than ye all." Verse 21: "In the law it is written, With 'men of other tongues' and other lips will I speak unto this people . . ."
 Verse 23: "If therefore the whole church come together into one place, and all 'speak with tongues,' and there come in those that are unlearned (not familiar with speaking in tongues), or unbelievers, will they not say that ye are mad (insane)?"

Some think one insane to-day when "speaking in tongues," while others know it as a proof of spirit manifestation.

TRANCE (see page 130).

II Esdras x, 28-37: "Where is Uriel the angel, who came unto me at the first? For he hath caused me to fall into many trances. And as I was speaking these words, behold the angel (Uriel, the materialized spirit-man) came unto me, and he looked upon me, and, lo, I lay as one that had been dead (cataleptic condition of deep trance) and mine understanding was taken from me, and he took me by the right hand, and comforted me and set me upon my feet, and said unto me, What aileth thee? Why are thou so disquieted? And why is thine understanding troubled and the thoughts of thine heart? And I said, Because thou hast forsaken me: yet did I according to thy words and went into the field, and, lo, I 'have seen and yet see that which I am not able to express.' And he said unto me, Stand up like a man and I will advise ye. Then said I, Speak on, my Lord; only forsake me not, lest I die frustrate of my hope, for I 'have seen that I knew not and hear that I do not know.' Or is my sense deceived or my soul in a dream? Now therefore I beseech thee to show thy servant concerning this trance." He still could not understand his condition of conscious trance.

We see that this medium became unconscious, physically, and awaking in the higher condition, was troubled and disquieted by the perception of things beyond his capacity to understand and interpret, a not unusual phase of trance to-day, and he was reassured or comforted by his guide, Uriel, who proceeded to explain the messages received, as mediums experience the phenomena frequently now.

Zechariah iv, 1: "And the angel (guide) that talked with me came again, and waked me as a man that is wakened out of his sleep"—brought him out of trance.

This spirit-guide then explained what was seen.

Acts x, 10: "And he became very hungry, and would have eaten, but while they made ready, he fell into a trance."

Many of the best phenomena to-day occur when the medium is fasting; many good mediums do not eat during the day they intend to sit for phenomena, and, as described above (Esdras), are nervous and disquieted until the séance is over. Naturally, afterwards food is required to retore the strength expended. It is no light thing to fulfil the exacting (and often thankless) duties of a good medium.

Daniel viii, 16: "And I heard a man's voice—which called and said, Gabriel, 'make' this man to understand the vision. So he came near where I stood, and when he came I was afraid, and I fell upon my face (trance), but he said unto me . . ." "Now as he was speaking with me, I was in a deep sleep (trance) on my face towards the ground: but he touched me, and set me upright, and he said . . ."

Here Gabriel is the "guide" and *co-operates with some other communicator*, who for some reason cannot directly influence the medium. We often find this to be the case to-day.

CLAIRVOYANCE AND CLAIRAUDIENCE (see page 105).

Job xxvi, 4: "To whom hast thou uttered words? and whose spirit came from thee?"
 Job xlii, 3: "Who is he that hideth counsel without knowledge? Therefore have I uttered *that I understood not*, things too wonderful for me, *which I knew not*."
 John i, 47-48: Jesus sees Nathanael clairvoyantly, under the fig tree with Philip.
 Acts x: Practically all clairvoyance and clairaudience.
 Samuel iii: Relates the clairaudience of Samuel.

INSPIRATION (see page 148).

Jeremiah i, 7: "... thou shalt go to all that I shall send thee, and 'whatsoever I command thee thou shalt speak.'" Verse 9: "Then the Lord (spirit-guide) put forth his hand, and touched my mouth.—Behold, 'I have put my words in thy mouth.'"
 Luke xii, 11: "... take ye no thought how or what thing ye shall answer, or what ye shall say, for the holy ghost (spirit-guide) shall teach you in the same hour what ye ought to say."
 Acts xxi, 4: "And finding disciples ... who said to Paul, 'through the spirit,' that he should not go up to Jerusalem."

PROPHECY (see page 124).

Samuel xxviii, 14: Saul communicates with Samuel. "... and Saul perceived that it was Samuel ..."
 Verses 15 to 19: They talk together, and Samuel prophesies "and to-morrow shalt thou and thy sons be with me ..."
 Kings xiv, 12: "Arise thou, therefore, and get thee to thine own house, and when thy feet enter the city, the child shall die."
 Matthew xxvi, 34: "Jesus said unto him, Verily I say unto thee, that this night, before the cock crow, thou shalt deny me thrice."
 Acts xxvii, 22: "... and now I exhort you to be of good cheer, for there shall be 'no loss of any man's life' among you, but (only) of the ship."

TELEPATHY (see page 122).

The king of Syria, finding that the king of Israel was warned of his plans, suspected a traitor amongst his own people, and failing to find one learned:

II Kings vi, 12: "Elisha, the prophet that is in Israel, telleth the king of Israel the words that thou speakest in thy bedchamber."
 Ecclesiastes x, 20: "Curse not ...; for a bird of the air shall carry the voice and that which hath wings shall tell the matter."
 Matthew xii, 25: "And Jesus *knew their thoughts*, and said unto them ..."

HEALING (see page 52).

I Kings xvii, 17: "And it came to pass, after these things, that the son of the woman, the mistress of the house, fell sick; and his sickness was so sore that there was no breath left in him" (cataleptic trance). Elijah restored him.
 Matthew ix, 24: "And he said unto them, Give place, for the maid is *not dead but sleepeth*. And they *laughed him to scorn*. But when the people were put forth, he went in and took her by the hand and the maid arose."

These are two outstanding cases of catalepsy (not dead, but sleeping) mistaken for death (not unknown to-day), as also the arousing to normal, and living for years afterwards (see page 51).

Matthew iv, 24: "... were possessed with devils (epilepsy); and those which were lunatic; those that had palsy; and he healed them."
 Matthew xvii, 15: "Lord, have mercy on my son; for he is lunatick, and sore vexed; for oftentimes he falleth into the fire, and oft into the water." (So-called falling sickness indicated epilepsy.)
 Matthew xii, 22: "Then was brought unto him one possessed with a devil (?), blind, and dumb, and he healed him." (Epilepsy or falling sickness.) Verse 24: "But when the Pharisees heard it, they said, This fellow doth not cast out devils but by Beelzebub, the prince of devils." Verse 27: "If I by Beelzebub cast out devils, by whom do *your children* cast them out?"

Here Jesus not only refutes the primitive "devil" theory, but reminds them that "*he is not the only one who can cure epilepsy*," but that they have *their own healers*, who can do it also. Another case is described in

John xi, 1 to 45, where Lazarus is revived from a cataleptic trance of *four days' duration* (see page 95). Such cases are occasionally known *to-day*, even up to thirty days' duration.

Luke ix, 37-42: Epilepsy is described and cured.
 John iv, 46-53: Absent healing.
 John ix, 1-7: Blind man healed. Authorities credit the devil, as usual.
 Acts vi, 15: Peter heals many.
 Acts xix, 12: Paul heals by magnetized cloth. All these things are known to occur to-day by those who study psychic phenomena.
 Mark ix, 38: "Master, we saw one casting out devils (curing epilepsy) in thy name (by thy method) and he followeth not us; and we forbade him, because he followeth not us. But Jesus said, 'Forbid him not ...'"

He knew that others could heal, it is a psychic faculty and "*not the exclusive possession*" of any one person or group, though not common.

Here we have ample proofs recorded of every phase of psychic phenomena known to-day, existing in Biblical times and Chinese, Egyptian, Indian, and other still more ancient historical records are permeated with the same recorded facts if natural psychic occurrences, variously understood (and misunderstood) according to the mental and spiritual development of the peoples of those times.

THE HUMANNESS OF THE SPIRIT ENTITIES

"You are a spirit 'now,' just as much as you ever will be, and one minute after the change, called death, you will be just what you are now, with 'immensely greater' possibilities."

THERE is one mistaken idea, common to the primitive savage and his modern so-called more civilized brother, that is, the idea that when we lay aside the physical body (or fleshly overcoat) and pass on into the state or condition of continuing spiritual life, or being, we become different, something mysterious and superhuman. This is due to primitive ignorance and the preference for fairy tales instead of simple facts, so common to the undeveloped and Oriental mind for centuries and brought down to us in their spectacular fables, making a mountain out of a molehill of *matters of fact*, beyond their capacity to assimilate.

When we study the phenomena of spirit return over thousands of instances, ancient and modern, we are struck with the fact that they demonstrate, as well as teach, the humanness of their lives and being, regardless of their added vision and the higher aspects of their new condition.

For instance, they have to learn to adapt themselves to different circumstances. On one occasion a spirit person remarked to a sitter: "I heard your father talk to you through the trumpet last night." "Yes," said the sitter, "why didn't you speak through it, too?" "I can't. I don't know how," was the answer. "Will you try next time?" asked the sitter. Next time, at a trumpet séance, this entity spoke through the trumpet a little awkwardly at first, then easily, remarking: "It's easy when you know how."

They are also limited and have none of the marvellous omniscience and omnipotence too often attributed to them. Frequently, when asked things, they frankly say: "I don't know," sometimes adding: "I'll try and find out," which they often do later on. We must remember that they have "diversities of gifts," just as we have. The ditch-digger may not be an artist, the inventor may not be a financier, etc., each to his own faculty, whether physically embodied or discarnate.

I have entered a room with a friend and the medium, a stranger, at once said to him: "You have a pound note in your vest pocket, the number is ——" On examining the bill the number was found correct. "The number on your watchcase is ——" This, too, was right. On the other hand, in other cases, when the spirit was asked what was in the

pocket of a sitter, the answer may be: "I don't know. I haven't looked," and on being requested to look the correct answer will be given. Others will say: "I don't know, tell me," evidently not able or desirous of finding out for themselves. Telepathy is common *with some* and *not* with others. I have seen a man stubbornly refuse to acknowledge any message from his wife. He insisted on "proof" of her identity, by her telling him the name of the undertaker at her funeral. As if such a casual and trivial incident mattered. If she had told him he would have been no further ahead, for he would have said "Telepathy," and remained unconvinced. But the very inability of the spirit to tell him disposed of telepathy in this case, for his mind, being full of the name, it would seem the easiest thing in the world to tell him. Curiously enough, his very obsession with this fixed idea of a specific name militated against it coming through. Names, for some reason, are always hard to get through (see page 157 for explanation from spirit-persons). We have been told that the first or given name is the label of the individual, the second or family name being, so to speak, tribal or common to all the family, hence they more readily get or remember the specific personal name and see no point in the general family name. Names often come in a roundabout way, for some reason. A spirit calling herself "Sophy" once came through, describing a lonely farm in Oklahoma. A young man present remarked: "I am from Oklahoma." The answer was: "Yes, you knew me." The young man could not remember any Sophy. The spirit asked: "Don't you remember a creek, running past your farm?" He did. "What did you use to do at the creek?" she asked. "Oh, paddle round, fish and such things," he told her. "What kind of fish did you catch?" she asked. "Oh, catfish, trout—— Why Trout is your name. You are Sophy Trout. I remember you now," he said, and the girl was overjoyed to be recognized by this roundabout method.

This girl, Sophy Trout, strikingly illustrates the humanness of the returned spirit. Living on a lonely farm, too poor to get proper clothing, etc., she, through the entranced medium, was idly stroking the dress of the medium, when she broke off talking in astonishment, saying: "Why this is silk. I never had a silk dress, only calico. How did I get this? Isn't it lovely?" and was thoroughly happy to be so richly clothed. Later she noticed the shoes and stockings she was wearing, via the medium, exclaiming delightedly: "Real leather shoes and lovely silk stockings. How did I get them? I never had shoes or stockings. I always went barefoot." And again later, fingering a bead necklace of the medium's, she was as pleased as a child. This occurred a few times, but later the novelty wore off and she took these things for granted, being then more interested in giving information to the circle.

Once a medium persisted in asking a man: "Is your father a farmer? Does he keep poultry, etc.," getting "No" for an answer to each query. "Well," said the medium, wearying of asking, "your father is here smiling, and he is holding up a male duck. Does that mean anything to you?" "Yes," said the man, "that's my name—Drake." If the medium had described what she saw in the first place, instead of trying to fit it in with her own ideas, it would have saved time and avoided what might have been an error.

Sometimes, when they cannot get a name through, the spirit-person will tell us to forget it for a while, and pass on to other things. Later, when occupied with other things, and no thought of the name in mind, out comes the name desired, in the midst of other, quite irrelevant, matters.

When a Cardinal of the Roman Church came through on one occasion, he was recognized by a former parishioner of his, who addressed him as "Cardinal —"; but he said: "Please do not address me as Cardinal. That is merely the title of the office I held as the then incumbent, and is not mine. Call me Dr. —, that belongs to me. I earned it." (He was a D.D.) Thereafter when he came he was addressed as Dr. —, not Cardinal.

Though Cardinals, Bishops, priests and nuns came through at times (as also ministers of other denominations) they frequently remark that the forms, ceremonies and prayers are of little or no importance. "It is what you *are* that really counts." Yet generally they would end their visit with the characteristic ecclesiastical sign and formula of benediction, to which they were accustomed in earth life. On inquiry, the explanation given was that when in earth life they gave the benediction, they were mediums, vehicles or instruments, for the flow of spiritual influence, and by repeating the familiar motions and words from habit, they more readily entered into the spiritual state by which they were able to transmit to us the spiritual blessing.

A woman propounded a personal problem to a spirit asking for advice. The spirit-person discussed the problem very intelligently, so that anyone could see the proper course to pursue. But the woman evidently did not listen, for, when the spirit finished, she said: "But tell me what to do," plainly thinking that we are rubber stamps in the hands of the spirit entities. The reply came, rather severely uttered: "Who am I to interfere with your life? You must use your own brains and do what you think right." "But," she protested, "I may make a mistake." "That," came the firm reply, "is a part of your necessary experience." So we learn by our mistakes, in a varying length of time, depending on ourselves, just as a child, learning to walk, tumbles and tries again, thus developing muscle, co-ordination, judgment, calculation and self-reliance. After all, we are only overgrown children.

In a dark séance, the voice of a little girl of about three years was heard calling: "Daddy, Daddy." A man present sobbed: "Yes, darling. Why did you leave me?" The child replied, as if hurt and astonished: "I did not leave you, Daddy, I am here with you and my pretty Mamma." The man said: "I took some flowers out to put on your grave to-day." The child answered: "Yes, Daddy, I know. They are very pretty. But they will soon die. Don't take flowers out there. *I am not there in that box* with the pretty satin lining. I am at home with you and pretty mamma. Make her happy. Give her the flowers you make me happy, too. Live ones, in a pot, last longer. Make my mamma happy." It seems the man was so wrapped up in his own grief that he forgot that the mother was also feeling the loss of the child, probably more than he was, and needed his comfort. This the child evidently knew. But the man still said: "Why did you leave me," and again the

child said: "But I did not leave you. I am with you. I am going home with you and my mamma. When you go to bed to-night I will come and put my arms around your neck. I shall be with you even *though you can't see me*. Make my mamma happy." Later she interrupted the other messages to say: "Don't cry, Daddy, *you make me sad*. I am with you all the time." In the dark the child knew that the father was weeping.

My wife, brought up in an orthodox ecclesiastical institution, was terrified in childhood by weird, superstitious stories of imaginary devils, etc., told by ignorant persons (and others!). Though she could never bring herself to attend a séance and learn first hand of spiritual realities, she sensed in her heart the value of seeking the truth and would listen to me detailing experiences on many occasions of my study of psychic phenomena and their meaning. After she passed away she came to me in a séance and was asked if the little I had been able to tell her of future conditions had helped her. She replied: "Yes, it helped me very much, but *what a pity that we did not know more of it* when I was with you physically. We should have been very much happier and I should be so much FURTHER ADVANCED NOW." Evidently this knowledge, though little, was a valuable help.

Later, I was sitting in a class, when a lady opposite (not the medium) said: "What do they call those women in the Roman Church who wear uniforms and flaring white head-dresses?" Being told that they were called "Nuns" or sisters, she said to me: "I see four of these Nuns bringing a baby to you and putting it in your lap." "Yes," cried the medium, "and it's a boy, Mr. Wills." It later appeared that to my daughter in Canada was born her first child, a boy, as said. Though none of the family or the doctor in charge belonged to the Roman Church, yet on account of the skill of the sisters of this hospital the doctor had recommended the daughter to go to it. The sisters wear the flaring head-dresses described four days before. This was striking, but another incident in this connection even more illustrates the human character of those who have passed on.

My wife had passed away three years before and had sometime previously told me that she had adopted a little four-year-old French boy, Davy, to care for in spirit life, and the child came to see if I also would adopt him and was then delighted to have both a daddy and a mamma. It seems the child for some reason could not find its parents and had to be thus provided for. On the above occasion, after the episode of the Nuns, this little boy's voice was heard, mournfully and almost weeping, saying: "Daddy Arthur, I expect you won't want me any more." "Why not?" he was asked. "Because," he replied, "now that the new baby is coming you won't want me," and he seemed to be heart-broken. I assured him that it would make no difference at all, that the new baby belonged to my daughter and her husband and that I had only a sort of second-hand interest in it, but that Davy belonged to me direct. Almost too excited to talk the little chap said: "Is that how it is, Daddy Arthur? Oh, I am so glad. It is so wonderful and I love you so much I can't tell you," and his happiness was so unbounded he could not find words to express himself. This is a most interesting demonstration of how child-like and natural children are "over there," as it is commonly expressed.

It has been most instructive and interesting to follow his development since then. Now he is about fourteen years with the mental development of a boy of eighteen or nineteen years of age. He is full of vim, humour and the joy of life, always trying to be helpful, and as my wife says sometimes: "He is such a comfort to me." This without lessening her interest in her children, still in earth life. As her splendid father once remarked when someone asked how he could love all his children alike: "God makes your heart grow bigger every time."

At a private séance with another medium (just before the above incident) she said: "Your wife is here holding a small baby. Did you have one that passed away?" I said: "No." She replied: "Well, it is a spirit-baby and has no body." I said: "My daughter expects her first baby this week." "That is it," she replied. *"That's why it has no body."* It is not born yet and your wife is caring for it already. Your daughter will quickly get over it and the baby will be with you in a short time. You have nothing to worry about." (See page 154 for explanation.)

"When the baby came," Davy said, "it would have blue eyes (correct) and that my sons would enjoy the child so much." (Later they did.) He doesn't like it tagged (in hospital) and put with a lot of other babies. He says: "I'll see that they don't mix them up. Why can't they let its mother have it?"

March, 1941. Mrs. Birkner's séance. Medium described Davy as drawing on a blackboard, a book and "J" 13, which she supposed referred to this book.

Usually I am the last to receive messages, as the visitors go round the circle and Davy comes first to me. This time my wife came first, evidently enjoying a joke, saying that she came first while Davy was preoccupied with other things, gave me messages and, still amused, let my Dr. guide take her place. He, too, was amused at the little joke on Davy who followed him, puzzled by this unusual event, asking: "Am I last," and speaking as if greatly surprised and trying to figure out why it happened so.

My wife came another time and said:

"I am so happy that you remember and love me and that you don't grieve, and don't go to the cemetery. It's a little over two years now since I sat in the garden and saw you working among the flowers (I had taken some with me to the medium's séance), they are so lovely and we both had our hands in the soil working with them. I love to come home where you all love me. I am preparing a home here for you and you are the architect, with love, good thoughts and deeds, teaching and helping others all you can, and we shall together look on our children and inspire them with love and happiness."

This is the general characteristic of their joy in participating unseen in our everyday life, as in other cases where they speak of being saddened by the grief of those left behind; symbolically, as if a cloud cut off the sun for a time, until the earth friends learn to mitigate their grief.

One spirit-man, after joking for a while with his wife, said: "It wouldn't be me if I didn't joke and be natural." Another spirit said: "I try to be as normal and natural as I can, though my voice through this instrument (the medium) is not just as you recall it."

A lady sitter regretted that she had not been able to pay her respects to a friend who passed away just a week before, by attending his funeral. He said: "That does not matter. Your coming here now and giving me a chance to talk and contact earth again *helps me a hundred times more* than paying respects to my body."

A lady was greeted by a boyish voice calling himself Leonard, saying: "I told Leonard so and so," and when asked which Leonard, a man's

voice replied: "Me." On the lady making a remark the boy's voice replied: "No, that's me." And so they kept the lady puzzled for a moment, then introduced into the conversation a third Leonard, an uncle of the lady, living on earth. This made the talk more hopelessly confusing, to the evident enjoyment of the two lively jokers, who presently explained and straightened out the confusion, apologizing for their fun and hoping that their merriment had cheered the lady up and helped her.

On one occasion a young lady was startled by a touch. She asked: "Was that you, Grannie?" and receiving the answer "Yes" she hastily mopped: "Well, don't you do that again." The grandmother never did it again, nor did she come back, hurt at the rebuke, when kindness alone was her motive, obeying a rule or law not to interfere with others' earth lives, especially against their will. I have known other dear ones repelled and driven away by the sudden ignorant resentment of a too hasty sitter who did not understand. This *same cause in earth life* too often gives rise to needless heartaches and trouble. Here is where Andrew Jackson's "Magic Staff" comes in. *"Under all circumstances keep an even mind."*

A man spoke through the trumpet at Mrs. Bessie Woodworth's and said he had been shot: "Call it an accident." I gathered from his further talk, to his sitter friend, that his chum was a quarrelsome fellow who had shot him and was now in jail, and the "returned victim" did not want him executed, only imprisoned to prevent further crime. He said: "When a life is taken for a life, it causes a repetition of the crime, injuring the victim also, who grieved over it."

A little girl, asked by her mother if she was happy, replied: "Honest to goodness, cross my heart." This was just her natural way the mother said. This child sent a message to her former six-year-old playmate and added: "Mamma, your dress is so pretty and I love you, you are so pretty." This, too, was a characteristic way that the child talked.

A spirit once came and said that about 85 per cent over there were *and because their friends here "did not" get in touch with them.* It makes them happy and helps them to progress when loved ones here communicate through a desirable medium.

A man came through by trumpet to his wife. The medium said she saw him putting on spectacles and looking at the trumpet. He said: "I am not used to this thing and I am trying to get in the horn. It is queer."

In a séance a Polish woman questioned her father in Polish. He replied in English and asked her to speak English as that was the vibration of the circle, expressed great pleasure in her coming to speak to him.

The father of a man next to me came to him (he had only passed on a month ago) and told the son that he passed away over the ocean and it was hard to talk through the horn. The son had frequently written to him about spirit return, but the old man would not then accept the fact. He said: "I know now."

The grandfather of one man came and remarked: "I am not used to 'trotting through a horn,' but glad to talk to grandson." He gave the man some good advice on what he was doing.

On one occasion I remarked to one of my brothers that I had been to see his grave in England. He replied: "Yes, it is not very well kept,

but what does that matter. *My body is gone now. I am the same, but have progressed very much.*"

A strange spirit manifested to see his boy. None recognized him, and a guide then explained that this spirit passing, saw the light, as the circle is like a lighthouse attracting them, and they came, looking for a chance to talk with their friends.

In one circle a man asked a guide about diet and the reply was: "Eat what you will, in moderation, and avoid liquor and tobacco. Keep physically fit, and about avoiding meat, forget it. Eat what you need to keep fit." This guide told another man to take a vacation. He said that all should take at least a few days each year among the trees and scenery and commune with nature for spiritual and physical benefit. Children should have solid breakfast, cereals are not enough.

A boy giving his name as Charles came, but was not recognized. He kept saying: "Oh, Mother." The medium asked a woman sitter if she had a premature child and she said: "Yes." The medium asked if it was a boy. The woman did not know. The voice then said: "That's me, Mother, I am a boy. I am grown up now. They call me Charles over here and I love you, Mother, and will help you." A still-born child frequently returns to his puzzled parents.

On one occasion a little girl of four materialized to talk to her brother of five and a half. The two children were so excited at the reunion that both became a little hysterical and wept. Then one, child-like, accused the other of crying. "I'm not, you are," was the reply. "Well you did first," etc., just as small children will, and their excitement grew so great that the little girl with her beautiful brown curls, vanished into the cabinet. Later she came out again when they were calmer and they chattered about their small affairs quite naturally.

A boy came through to his mother, singing: "Let me call you sweet-heart, Mother, I love you." After a conversation he left and we heard a boy whistling. Then her other son came through saying: "Bill said, 'I bet you can't go through and whistle for Mother,' so I showed him that I could."

Some people endow the returning spirits with all sorts of imaginary super-qualities, instead of merely with human faculties, with a wider range of knowledge, proportioned to their adjustment to their new conditions. Others cannot get away from the physical criteria to which they are accustomed. Of the latter type was the old lady who wanted to know if her grandson "over there" was properly clothed. For some time he tried to describe the new clothing and conditions, but finding that it was "over her head," she could not grasp what he meant, he finally said: "Well, Grandma, it's like this. I have a blue serge suit with a red silk stripe. The old lady, assured of the propriety of her boy's dress, folded her hands in her lap, visibly gratified. We can only grasp what we are fitted to comprehend.

An Eskimo might find it hard to explain to an African jungle dweller, who had never seen ice, about walking across a lake; so the spirit-beings find a similar difficulty in making us understand new realities beyond our usual physical experience. The attention of a spirit, speaking through a medium whose eyes were closed, was drawn to a fine picture on the wall

of the room and he was asked if he could see it. He replied: "Yes, I see the picture, it is very beautiful." Asked if he saw it as we did, he said: "No, I see the *essence* of the picture," adding: "I could open the eyes of this instrument (the medium) and see it as you do, but her guides tell me that it would injure her, so I must not." This is an instructive example of the care taken of the medium, which we should be sensible enough to follow. He could not define, clearly enough for our understanding, what was meant by the "essence" of the picture, but it was evidently some finer apprehension of its qualities than our ideas, limited as they are to the physical pigments, perspective, composition, etc. What was the essence of the picture? Its beauty? The artist's original idea, more or less inadequately portrayed in physical terms?

At a materialization séance, the grandmother of one lady appeared, using a walking-stick as she seemed slightly lame. She was greatly interested in the new silk dress her grand-daughter was wearing and insisted on feeling the material, commenting favourably on the design, and then asked the lady to go farther from the cabinet so that she could see the whole dress as the lady revolved like a mannequin. At this point the old lady vigorously objected: "It's too short. We never wore such short dresses in my time. I don't like it. It's not decent. I'm ashamed of you." And turning around, the scandalized old lady stumped indignantly back into the cabinet, her manner expressing her displeasure at the (to her) unseemly short dress of her grand-daughter, grown up and married.

A child manifested and said: "A man is holding me up so that I can speak through the lady (medium). Asked if it was Z—— (a valued guide, who in earth life was a priest of the Roman Church), she laughed and said: "No, he never had any children of his own and knows nothing about them. It is the lady's (medium's) father holding me up."

Another child, when her mother referred to putting flowers on the child's grave, said: "Yes, I have seen them. They are very pretty. But don't put any more out there to die, buy some warm stockings for little sister. She needs them this cold weather and I don't want her to get sick."

One woman asked the spirit visitor if she could see the Hindoo guide who came to the querist. Answer: "No, I am in the talking vibration and do not want to open that door." (Sight.)

A child, who passed away in infancy, came to her sister, who asked the child her name, as the mother did not understand spirit return. The child said: "Tell Mother a *merry little girl* came." The medium said: "Her name must be Mary." "Yes, my name is Mary," said the child.

On one occasion a fully developed figure materialized and came out of the cabinet, looked round the circle of sitters inquisitively and remarked in astonishment: "*This is a funny place,*" and disappeared into the cabinet again.

A man who passed away by drowning, came to a doctor-friend and said he had been a good swimmer but cramp got him, adding: "It was not a bad way to go." The doctor said: "Yes, as good a way as any," and the spirit friend replied, with dry humour: "Can't say, *I never tried any other way.*"

A mediumistic sitter, leaning forward, was pushed upright by a materialized form and told that "we are going to use your solar plexus to help us." The spirit came in and gave a good test message, remarking: "It is not so much 'a test for you as for me.' I wanted to see what all this meant—what 'I' could do." They often tell us that they draw on the sitters for power to reinforce that of the medium.

A little spirit-girl, during the depression, encouraged her mother, saying: "Heavenly banks don't break and close their doors, and they are filled with pure thoughts and good deeds."

One woman said to her little spirit-child: "I am not sure whether what I did was right." The child answered: "Didn't yourself tell yourself it was right? When yourself tells yourself it's right, that's God telling you." (Conscience.)

A small boy came with long curls and the medium mistook him for a girl. The boy said, humorously: "Calling me a girl! Do you think that's fair. Men aren't girls," and he laughed at the joke.

A girl calling herself M. came through to a circle, calling her medium "my lady" in an affectionate, possessive, not honorific sense, and on a later occasion asked if she might call her "lady" mother, and was pleased as a child when permitted to do so, saying: "Now I have two mothers." She did not trouble about names of the usual sisters, calling one, a treasurer, "the money man"; and another "the teacher lady." I was Mr. Writing Man because I took notes. Addressing one sitter who did not reply, she said: "He's asleep." When he said: "No, I am just dumb," she laughed merrily at the idea. Later she tried to interrupt and come in again, and the guide, with an indulgent chuckle, remarked: "She wants to apologize to Mr. X. for saying 'he's asleep.'" When she came in Mr. X. said, humorously: "I can't help being dumb," at which with a merry laugh of appreciation and quick "Good-bye" she left.

This girl M., one day in a circle, said to her medium: "Lady, you didn't get it." The medium said: "No, not yet." M. said: "I want it." The medium explained to us that it was a blue dress M. admired when the medium was shopping several weeks before and wanted the medium to wear it at the séance to please her, the spirit-girl.

The medium was not always in trance and could then talk to M., but when the medium was in trance M. was troubled because her "lady mother" was "asleep." On my explaining that, in the circle, the sitters gave strength and enabled the medium to remain conscious and talk, but in a private sitting, where only one or two were present, she had to supply all the power and was in trance, or, as M. put it, "asleep," M. said: "Oh," as if satisfied, and then said to me: "I like you, Mr. Writing Man. Good-bye," and left.

At one séance a man came through to Mr. A., saying: "I was buried at sea. We were at Fort Washington together and you were on guard. You gave me privileges. Corporal — was too damn smart. I was left behind when you went over. Later I died of 'flu and was buried at sea." All verified by Mr. A., who thus learned some details he did not know before about this man.

At a time when I was attending a Masonic reunion, for several days, the guide greeted me as a Mason in a private séance. When the medium

came out of trance, not knowing this she described a great golden symbol and wondered what it was. This symbol was used later in the day at a meeting. On another occasion, when two other Masons were present, another guide came and asked questions, not intelligible to others present, and as they did not anticipate this unusual happening, the other two were puzzled, until afterwards I privately reminded them of the meanings.

At one materialization a little girl came out and talked awhile, then went back in the cabinet and continued to talk, asking several times: "Am I still there?" When "No" was the answer, she said: "They have taken the material away, so that I can only talk."

Another time a spirit-person remarked that he had been cremated and he had wondered how it would affect him. He said: "When my body was put in the oven I felt a sort of electric shock, and *was immediately* so happy and free from it."

A girl came and her sister remarked to her: "You hated spiritualism." Instantly came the reply: "But not now; I know." She said that, when on earth, she had not wanted to come back to earth, but now was glad to come to her loved ones.

Two Worlds, March 15th, 1940. "War victim's return" through Mrs. Estelle Roberts, famous English medium. Flying Officer Henry Emden, R.A.F., who was one of the first casualties of the war, manifested. He was killed in the famous air-raid on the Kiel Canal, September 4th, and was given a military funeral by the Germans at Kiel. He announced himself by saying:

"Sonny, this is Hal; can you hear me? It is Hal, your brother." After he had been acknowledged, he added: "I want you to give my love to my wife. It seems such a short time since I died—six months, isn't it? I crashed in an aeroplane," and then he added: "I am so excited. Thank you for looking after my wife and baby."

The recipient of the messages was his brother, Mr. Will Emden, who asked: "What would you like the baby to be called?" "I would like it called Hal." He then added: "I can't remember much, I crashed . . . then oblivion."

Then followed the usual question: "Are you happy?" and the reply: "No, *not really*. I wanted to stay with my wife and child."

Hal Emden seemed perfectly familiar with the fact that *since* his death his wife had a child. He was quite aware of the fact that the event occurred about six weeks previously, and he said: "I was there, and if I could have taken those pains I would have done so."

These items show how natural and human the returning spirit-friends are.

CHAPTER 4

SCIENCE

"We possess such a large amount of information on human beings that its very immensity prevents us from using it properly."

DR. ALEXIS CARREL in *Man, the Unknown*.

AS Dr. Carrel says in the quotation heading this chapter, we have "mental indigestion."

There is a pertinent story, even if apocryphal, of the industrialist, one of whose "learned" college-bred engineers complained of Jones, a less educated, practical engineer-assistant. "Jones wanted to do so and so, but I explained all the *theories* to him and showed him all the *formulas*, proving that it could 'not' be done; and then the *crazy fool* went ahead and 'did it'!" This, as Dr. Carrel says, the very immensity of the college man's knowledge prevented him from progressing farther, as his less-informed brother engineer did. This is not to belittle great knowledge, only to emphasize the mental indigestion, due to choking the initiative, and ability to use acquired knowledge for further progress. So in spite of the learned "text-book" scientists, these far-seeing "crazy fools," the psychic researchers, go ahead and "educe" amazing wonders beyond physics. The materialists' physical yardsticks are useless in connection with psychic phenomena, though, in their place, they are indispensable.

A true scientist will not limit himself to his own speciality as being all-important and all others secondary; and hence a few, such as Carrel, Crookes, Geley, Schrenk-Notzing, Richet, and their open-minded fellows, seek to widen their field and try to link up their accumulated knowledge of physics with other equally important phases of psychic science, and gain a wider vision of truth. Whatever *fragments* of truth any man, or body of men, may have, none can have the *whole* of it. *Nothing is finally fixed and static*. We are constantly "tuning in" to newer and more sublime truths, both objective and subjective, as we *enlarge our capacity to understand*, be it scientific, social, religious, political, economical or any other aspect. Newton realized this when he said: "I feel like a child playing with the shells upon the shores of time while the great ocean of knowledge lies unexplored before me."

Augustine wrote: "Miracles do not happen in *contradiction* to the laws of nature, but only in contradiction to *what we know* of the laws of nature."

In psychic science may perhaps be found the key to more comprehensive understanding, linking up and reconciling the present medley of sciences into an intelligible and useful solidarity; for psychic research

SCIENCE

33

includes physics, and physiology, chemistry, electricity, biology and anatomy, psychology and philosophy, as well as (and not the least) throwing a brilliant and revealing searchlight on the various theologies which have plagued and misled man from the earliest ages.

In 1811, a homesick 20-year-old boy from Connecticut wrote back to his mother from England: "I wish that 'in one instant' I could tell you of my safe arrival, but we are three thousand miles apart and must wait four long weeks to hear from each other." This boy was Morse, a brilliant artist and scientist, who brooded on the idea for a third of a century and finally, in 1844, the first electric telegraph of his invention was operated using the "RAPS" (dot and dash) Morse code of communication, and in 1866 the first Atlantic cable was laid, thus realizing his boyhood dream of sending messages three thousand miles "in an instant."

The primitive attitude of masses of people towards new discoveries resembles that of the old Scotchwoman to the new-fangled cable. Soon after it was first laid a young man left Scotland for New York. In those days it took weeks to cross, and, like Morse, this young man longed to set his grannie's mind at ease "in an instant" and sent her a cable (at great cost in those days) announcing his safe arrival. The stubborn and ignorant old lady refused to receive it, "because it was 'impossible' to send a message across the Atlantic 'in an instant' when a ship takes several weeks." When the matter was explained to her she still refused to accept it, superstitiously asserting that "the 'devil' must be in it." Strangely enough, this same infantile idea largely obtains now regarding the equally material (and in the early stages by the similar method of "RAPS") way of communicating across the borders of the physical and psychic, ethereal or spiritual states of continuing life.

Remarkably enough, it was only four years after Morse used "raps" that two lively little girls (the Fox sisters) in New York discovered that the "raps" heard in their house responded intelligently to their playful hand-clapping signals, and announced to their mystified parents and neighbours: "It sees, it hears and it understands and answers," to their extemporized code of raps. Thus was born an intelligent and practical method of communication between the physical and psychic phases of being, strangely similar to the Morse method of raps and at nearly the same time. This is now known as a manifestation of mediumship, of the physical order. They finally learned, by this code, that the raps were caused by the spirit of a pedlar who was murdered in that house and who gave his history in detail, which was unknown at that time, but later verified.

We find an amazingly similar attitude to that of the Scotchwoman, toward this new discovery, amongst scientists, or rather among the *average* scientists who limit themselves to the accepted orthodox notions within the covers of their text-book fetishes, and who resent the necessity of having to go over the matter again and absorb new knowledge beyond physics when they had already comfortably arrived at a somnolent finality.

For instance, Sir George Stokes, Secretary of the Royal Society, refused even to consider the discoveries of Sir William Crookes, or check up his experiments, though Sir William offered all his facilities to help

Stokes. (Sir William Crookes, the discoverer of the Crookes's tube, which gave us the X-ray branch of science.) Stokes' limited idea was that it was impossible, i.e. not in accord with his infallible fetish, the orthodox method.

In scientific, religious, political, and all other walks of life, as my mother used to humorously say: "There are *none* so blind as those who *won't* see." The scientist, who suffers from an "infallibility complex" about his "method," will never know the truth.

The facts of psychic science are more "experiential" than "experimental" and must be so dealt with. An Eskimo may be given all the scientific *physical* (i.e. external) facts about an orange, strange to him, its colour, weight, size, etc., but *no* scientific description will enable him to enjoy the taste, thirst-quenching and vitamin benefits, etc., of the orange, unless "*he*" eats it. *Experience alone* can prove these things.

Dr. Walthier, in an address, refers to a scientist who soberly announced that he was not interested in "mediumistic prattle," and then, in certain tests with a world-famous medium, unwittingly proceeded to demonstrate remarkable evidence of the truths of mediumship. Thus (indicative of the reality of trance control) he found marked changes in the medium's blood-count, blood-pressure, heart action, and in testing her reaction to certain medical drugs, *both while in her normal state and also while under trance control of distinct spirit entities*. Startling differences. Her blood-pressure, while she was under control of her guide, Abdul Latif, for example, corresponded to that of an old man, whereas Mrs. Garrett at the time was in her early forties. She was also strongly inclined to bronchitis and accustomed to medicine containing adrenalin; but when Abdul Latif was in control, the reaction against this medicine was so severe that the physicians were badly frightened. Here is indisputable scientific evidence that Mrs. Garrett's organism was actually *in control of an individual entirely separate and distinct from herself*.

We are often loose and careless in our speaking and thinking and so are led into mistaking the appearance (or phenomenon) for the reality (or noumenon) which it merely shadows. For instance, we say: "I saw the sun rise," when in fact it does not rise, but only "seems" to do so, because of the earth turning on its axis, the reality being different from the appearance or phenomenon. So we unthinkingly speak of strange and unusual things that we do not understand as super-natural or miraculous, as if transcending nature. Everything that occurs in the universe, seen or unseen, occurs in accordance with nature's physical and spiritual laws, and our understanding or not understanding *has nothing to do with* the matter. There is not nor can there be any supernatural, as we misname it, only super-natural or super-usual, that is beyond our present understanding, strange to us, but all in accord with nature's immutable laws. Some of you may recall a remarkable exhibit at the World's Fair (1933) showing a metal bar floating in the air, unsupported, about six or seven inches above a table. If you are superstitious you say it is impossible, a miracle, supernatural or of the devil. Nothing of the sort. It is simply supernormal, that is beyond your current knowledge, just super-usual. The explanation is simple and in accord, *as usual*, with natural law. Below the table is an apparatus developing a current repelling the bar, which, tending to fall by gravity, is upheld by the repelling force and supported at the neutral plane where the two forces are in equilibrium.

Just as simple as a piece of wood floating on water, gravity makes it fall until it reaches the plane of equilibrium where gravity is neutralized by the density of the water. Natural law in both cases. The word supernatural is used merely to camouflage *superignorance*.

Sir William Crookes, when he spoke of some of his experiences and experiments, was told: "It is impossible." He simply replied: "I do

not say that it is 'possible.' I say *it happened*." It is childish to assert "impossibility" concerning an accomplished fact. "Impossible" is out of court. It merely admits incapacity.

A French scientist was similarly told: "It is absurd." He replied: "Of course it's absurd. *But it's true*." Absurdity again is merely conventional opinion, for we shake hands on greeting a friend; on the Continent they kiss cheeks, while the Maori natives of New Zealand rub noses. Which is absurd and why? What does absurdity matter? *It is true*, that is all that matters.

Even in the region science claims as peculiarly its own special field, it is at fault. When Galileo demonstrated the law of gravitation by dropping unequal weights from the leaning tower of Pisa, the scientists of his day refused to admit the actual "*facts*" because they *disproved* the then accepted "*theories*." Only a few years ago, when Prof. Langley was experimenting with heavier-than-air flying machines, scientists wrote and discouraged him, insisting that any machine of a greater weight and with a greater wing spread than *they* calculated could not possibly fly. To-day we smile in retrospect at these infallible scientists, as a giant commercial airplane, many times beyond the limits they set, speeds over our heads. I can recall the hearty laugh of the wise ones when, some forty years ago, the idea was suggested of sending messages through the air without a wire (radio, etc.).

Severe jolts of this sort, often repeated, have modified the attitude of the more open-minded scientist.

Scientists point with pride to mathematics as the only "exact science," but even mathematics has its weak points. We know the old saying, "figures won't lie," but then, "liars will figure." Witness the gigantic financial swindles of the past (and, alas, the present also). The symbol ∞ is used in mathematics to denote infinity (the limitless and unconditioned) and our mathematical juggler will multiply one infinity by another to produce an infinity of infinities (?) thus conditioning the unconditioned! "Mathematical fairy tales."

In the last century thought was conceived of as "a secretion of the brain," and held to be "a product of the functioning of matter," thus settling the subject for the scientist of that day. But he overlooked the vital point that matter, composed of "ultimate atoms," was dead or inert of itself and therefore could not "function" to "produce" anything, even a thought without some *separate outside influence or entity* acting upon it. Hence the theory fell to the ground of its own inertia.

To-day these imaginary *ultimate* atoms have been disintegrated into a myriad of invisible miniature solar systems, composed of electrons, neutrons, etc., of which nebulosities we know very little and that little but indirectly.

We handle earth with a steam shovel, but we have to use very different means to handle electric currents; similarly the means we use to investigate *objective physical* phenomena are entirely useless to investigate *subjective psychic* phenomena. Just as we cannot measure a ton of mother love, a yard of friendship, a quart of truth, etc., for these actualities are spiritual properties, so we must devise fitting and different means to investigate and appraise the intangible and obscure facts in nature, the none the less

real and all-important psychic phenomena with which we are surrounded, and which are inextricably bound up with spiritual values. We must use a different yardstick.

Glance at the spectrum for a moment and reflect. We see a small strip of the spectrum called the visible spectrum, because only in this range of vibration can we normally see anything, but notice that the rest of the spectrum on either side of the visibility area is approximately sixty times more than the visible strip. Time was when we knew nothing of even this small visible strip, and there is much yet to be learned of it. We know something of the rest of the spectrum shown, the invisible (and perhaps infinite) vibrations above and below are beyond our present ken, we have scarce touched the fringe of what is to be known. There are untold possibilities for us yet to learn about its uses and actions, revolutionizing our concepts and outlook on life as we develop our knowledge, vision and capacity to understand that which seems (at present) impossible. On the other hand we have X-rays, Cosmic-rays, etc., just dawning on our consciousness. The secret of Psychic Phenomena lies somewhere in these newly discovered regions.

Not so very long ago it was considered that anything beyond the range of the five senses was of little importance, and man considered himself to be the perfect instrument. To-day, scientists are inclined to believe that *only activity beyond the range of the five senses* is of any value. Modern research reveals the imperfection of the physical organism. Einstein says: "Space will have to be regarded as 'Primary,' and Matter derived from it as a 'Secondary' product."

Professors Rabi, Kusch and Millman announced to the American Association for the Advancement of Science (1940) a radio microscope, which reveals an entire new world of unseen rays.

The radio device is actually a radio-frequency spectroscope. It does the same thing for cool, non-glowing matter that the spectroscope does when it reveals the kind of atoms that make the stars.

The discovery shows that every atom and every molecule in nature is a continuous radio broadcasting station. That hot atoms broadcast rays has long been a proved fact. But this new broadcasting is by atoms not only at room temperature, but in any degree of cold.

Thus even after death, the substance that was man's body continues to send out delicate rays. The wave-lengths of these rays range from shorter than anything now used in broadcasting to the longest kind of radio waves. A single very large molecule may give off a million different wave-lengths at the same time. Here is the first scientific proof of the existence of invisible rays which really travel from one person to another. (Is this the secret of telepathy?)

There is one amazing difference between the new radio waves and familiar rays like light. This is the prolonged time, amounting to thousands of years which these radio waves will keep on emitting from undisturbed matter.

The present known practical uses of the radio-frequency spectroscope are limited to studying the make-up of atoms and molecules. The method is as complicated as the spectroscope which took scientists nearly fifty years to fully understand.

"You must understand that the two worlds are composed of matter not only moving at a different rate of vibration, but charged with a different magnetism. It is said that two solid objects cannot occupy the same space at the same time; but this law does not apply to two objects—one of them belonging to your world and the other to ours. As water can be hot and wet at the same time, so a square foot of space can contain a square foot of earthly matter and a square foot of etheric matter."

LETTERS FROM A LIVING DEAD MAN.

There is only one way to approach this subject (or any other), that is, the true scientific way. "Here is something we do not understand, let us inquire," and then, proceeding with an alert, unbiased, inquisitive mind, seek the *exact facts* and their meanings *regardless of preconceptions and pet theories*. The "open" mind is more than is generally understood, it is the setting aside of stereotyped ideas to make room for the expansion of one's

experience and knowledge to include various new ideas, promptly sacrificing "cherished convictions" not in accord with the newer and truer revelations. We never know anything fully, there are so many approaches and viewpoints. We can expand and grasp a multiplicity of viewpoints and so get nearer to a true understanding of actualities. The closed mind is a "dead" one.

We often hear of great actors who suffer from "stage fright" no matter how often they go on the stage. A good actor completely identifies himself with the character he represents and on his full and entire identity with, or submergence of his own normal personality in, the character, depends his success. In so submerging himself he is undergoing a "psychic experience," and it is not mere "nerves" that account for his "stage fright," though they are more or less a factor. Previous to a medium demonstrating any phenomena, a similar psychic activity takes place, sometimes several hours or days in advance, in preparation for the séance. If the phenomena involves trance, the "identity" with the force or spirit entity is more complete, though never entirely absolute. Always some residue of the medium's characteristics is in evidence however remotely; the less they are so the more valuable the demonstration. In dealing with the medium, it is vital to consider this incidental psychic activity. Probably one of the difficulties is the scientists' obsession that the rules and methods applicable to physics apply also to psychics. A little thought and much experience dispels this illusion. For success in psychic research it is essential that the scientist (or any other inquirer) enter into "rapport" or "identity with," and understand and share the medium's psychic activity (or stage fright), just as does the successful actor, for the truths in the psychic domain are as much "experiential" as factual, and facts may be completely misleading without the saving grace of personal experience to redeem them from being (supposedly) the effects of merely mechanical and automatic functioning. We often hear a medium, when asked how he or she "knows" a statement to be true, say: "I feel it here," and point to the heart or solar plexus, indicating a realization of its truth within, not possible to demonstrate through crude physical mechanics and functioning. It is not till the inquirer enters into this "identity with" the essence of the phenomena that he can begin to adequately understand what he is observing, and, with an intuitive sympathy, sense the essence of matters which transcend the physical strata of our being, in somewhat the way the medium senses or feels them.

"It is inevitable that the study of astronomy should make impossible the retention of certain theological (mis?) conceptions of yesterday. Religious ideas *must grow and expand with the maturing of the race*, as they do with the *maturing of the individual*."

"Whatever the universe is, it comes into the consciousness of a physical scientist only as it touches his three-dimensional world. His ability to reason to where consciousness becomes hazy suggests that man's mind all but leaps a little way from the world of the material *into another world not restricted by matter and the three dimensions*."

STETSON.

"I believe in *intuition and inspiration*. Imagination is more important than knowledge. For *knowledge is limited*, whereas *imagination embraces the entire universe*, stimulating progress and giving birth to evolution. It is, strictly speaking, a *real factor* in scientific research."

PROF. ALBERT EINSTEIN.

"While it may appear that science is all-inclusive in its searching from the microcosm to the macrocosm, it is worth while to consider that physical science has its limitations. The very tools of the physicist are beginning to appear too cumbersome to lay bare the innermost secrets of the electron. If we would trace its movements, we must be content *not to know just where* it is. If we would know just where it is,

we must be content *not to know* just *how* it moves. Strange dilemma. At best our most exact measurements are but approximations, and the most fundamental laws of science can never be more than approximations to the truth. We may never know what information may be broadcast from the stars in a form *not detectable by our physiological senses.*"

The following extract from a spirit-message is of interest: "The way you approach things affects your outlook. You must have many approaches to properly orientate and relate things in true perspective. Your physical 'measuring sticks' do not fit our conditions. A fact may exist though *you cannot understand it*. That's *your* *misfortune, not nature's fault*, and does not in any way change the fact to a 'miracle' or impossibility."

We must learn to understand, that is our job here.

ELECTRICITY

When the ancient Greek philosopher Thales (640 B.C.) rubbed a piece of amber (Elektron) and found that it attracted light particles of matter, his wildest dreams never soared to Radio, Light, Power, etc., the common-places of to-day. Yet the essential laws and means for these things existed from the beginning and so do many other things of which we are as ignorant as was Thales of what his discovery would lead to.

When sitting for materialization we often feel the hair of our heads seeming to rise, and popularly this is ascribed to fright. This is wrong; fright there may be, due to ignorance of the subject, but the cause is electrical. In rare spontaneous phenomena, when, as it is popularly expressed, one sees a ghost, the hair also rises for the same reason, though fright, with the uninitiated, is also to the fore. But we find the same result in connection with static electricity, as, when passing under a rapidly moving belt, sparks may be drawn from the fingers, and the hair is similarly raised.

The hair of Florence Cook would emit sparks at times before a sitting.

Though we know much about electricity, yet as to what electricity actually is we are as ignorant as our old friend Thales.

Hertzian waves existed from time immemorial, yet it is only in recent years that man has learned to use them for matter-of-fact purposes (radio, etc.), which would have been characterized by our less-informed forefathers as miraculous, merely because they were new, strange, and beyond their knowledge.

There is an interesting analogy in radio, where the artist's or sender's message passes to the transmitting instrument (controlled by an engineer), thence through space, via the Hertzian waves, to a receiving instrument, loud speaker, and thus to the recipient or hearer. Similarly in psychic messages, experience and research inform us that there is a "sender" (a living incorporeal person) desiring to communicate; a "control" or "guide" (a living incorporeal person, also) who uses the more or less entranced corporeal body of the medium (or, as the controls sometimes call him or her, the "instrument") to deliver a direct message, or relay one from another spirit-person, to the sitters. But neither the medium nor the sitters need *necessarily* be expert in all the processes involved in the transmission of a message, any more than a child tuning in on the radio. Of course there must be experts in both radio and psychic communication who do understand the processes, but that does not mean

that everyone must be an expert radio engineer in one case, or a medium in the other.

It is interesting to note in the *Two Worlds*, March 10th, 1939, that at a Radio Society's meeting experts held that:

"psychic pictures are made possible by a short wave, at present unknown to scientists," and in the same meeting a keen investigator, Countess Nora Wydenbruck, says in an illuminating article: "The medium is not only a 'transmitter' of the unknown force (like the copper wire) but also forms a 'generator' like a copper and zinc plate immersed in acid. One metal contains a higher co-efficient of electricity than the other, 'a difference of potential.' Naturally there must be a tremendous difference of potential between the universe and a human body. The connecting and dissolving acid on the material plane is represented by the peculiar conditions prevailing at sésances; the medium wills him or herself into a state of extreme relaxation, eliminating as far as possible the protective armour of the conscious mind; everything is conducive to this relaxation, for the sitting is held either in the dark or in red light, there is rhythmic singing or music and the sitters present may link hands and thus form a circle (comparable to the coil used in electric phenomena) which collects and transmits the power.

"The medium's vibrations (that is, the rate at which the electrons revolve around the ion) are slowed down and this permits the releasing of the energy. We note how the medium's hands become icily cold, breathing stertorous, pulse irregular, sometimes the trance is actually cataleptic. When there is also a flow of ectoplasm, we can affirm that the speeding up or slowing down of the original rate of vibration is actually causing a disintegration of primary matter.

"When these conditions are present the well-known phenomena of the séance-room occur, which present many common characteristics, regardless of the individual medium or sitter. There are crackling sounds in the air (extraction of electricity); cold breaths of wind (extraction of heat energy); 'telekinesis' (the moving of objects without physical contact); 'levitation' (the free floating in the air of objects, large or small, sometimes of the medium's actual person); 'direct voice' (the production of sounds without a visible instrument); 'materializations' (the building up of phantoms); and finally 'apports' (articles brought into a closed room from outside)."

Sitting, some ten years ago with Mrs. Middleton, of Iowa (a splendid materializing medium who sits from four to six feet outside of the cabinet, in plain sight), I was permitted to handle the clothing of some figures at various times, and noting a great variation in the material, I asked the chemist in the cabinet (whose name is never given) why this was. He replied: "We draw the material for the clothing from that worn by the sitters present, so in cold weather, when you wear warm, rough materials, our clothing is similar, and in summer when you wear silk and fine goods our dress is fine and silky." Materializing mediums frequently remark that their clothing, curtains and fabrics in the séance-room soon deteriorate, as it were rot, and do not last as long as they normally would, showing that constant drawing from them wears them out rapidly. This is very logical, since the particles of material undergo wear and tear and are not changed, only reassembled in accord with some natural law not yet known to us.

The chemist added: "We draw from the solar plexus of the medium the material (nerve-aura?) to build up the forms themselves, though all sitters contribute more or less, principally those nearest to the cabinet."

Sometimes conditions occur spontaneously for manifestations and we say: "I saw a 'ghost,'" as it is called, i.e. a materialized form. We are usually told of the blood running cold and hair standing on end from fear. This is a misunderstanding; needless fear there may be, if the experience is new, but the coldness is due to heat energy being drawn from the person near, to help the demonstration and the hair on end is due to electricity being drawn also, for that purpose. The latter point is verified from the experiments of Zetla and Van Zelst of Holland, who used 60,000-volt induced currents in some experiments and found that the medium was far less exhausted than usual afterwards. A curious incident in my own experience corroborates this. A figure came out of the cabinet (Mrs. Middleton, medium, five feet outside). It stooped to take up some articles from the floor and as it did so a slight crackling

was heard. Someone jokingly remarked: "Hear his bones creak." The chemist (as he is known) in the cabinet seemed greatly astonished at such ignorance and said, somewhat indignantly: "Bones indeed, his bones have mouldered long ago. The crackling you hear is the electricity we use in building him up." It is frequently noticeable, in a good séance, that the hair of the sitters is stirred and even stood on end due to the withdrawal of the needed electricity.

Mediums sometimes remark that they like certain people to come as they make "good conditions." Seemingly, such persons act as reservoirs of psychic power and help the phenomena, while others seem to absorb the psychic energy (psychic sponges), who hinder or even destroy the necessary factors. In my own experience I often find that, with first-class phenomena occurring, when I sat near the cabinet my legs, from the hips down, would gradually grow cold, so much so that I would long for the séance to end and give me relief. I can understand some mediums groaning as an outlet for their feelings under the drain upon them. It is a safety valve for the surcharged nervous system, much as a good cry saves a woman (or man, either) from hysterics or other nervous outbreak. The sensation of cold grew so strong as to resemble acute rheumatism or neuritis and it would be some time after the séance before my legs became normal. As such sensations are not experienced by me at a vaudeville or conjuring show, it seems additional proof of the genuineness of the phenomena in addition to the usual precautions and observations taken.

On one occasion a little child came out of the cabinet, medium visible outside the cabinet at same time, and said to me: "Uncle Wills, I haven't much strength to-night, will you give me some?" I said: "Surely, come and help yourself," not knowing what was required. She came and put her little hand on my knee for a few seconds. It felt like a 2-inch bit of chemical ice (carbon dioxide) on the bare skin, in spite of the clothing between. Then she said: "Now I am all right," and went about her business of demonstrating. The cold extended down my already seemingly half-frozen leg and was excruciating along the nerve course. Though I rubbed the knee and leg, it was some time after the séance before the leg felt more normal. Evidently not only was the heat energy abstracted, but vital or nerve energy as well. I also noted that when an entity specifically came for me (mother or brother, etc.), its advent was preceded by a feeling of "gooseflesh" from the knees down.

The after effects of such experiences carried over into the next day. I found myself tripping over slight irregularities on the pavement, if over an inch high (ordinarily I step fairly high). The nerve impulses were, apparently, sent out from the brain as usual, but the exhausted muscles were unable to respond, and I was not aware of the difficulty till stumbling occurred. I also found that, instead of the usual alert and analytical frame of mind, necessary in my work, that I tended to reverie and reflection. These conditions did not disappear until the second day after. It took two nights' rest to fully recover, thus proving that definite and important changes take place in the organism of the sitter.

CHEMISTRY

The Hindoos tell of a more subtle chemistry than that we now know and this is in accord with what many intelligent controls tell us, adding that our obsession with the physical chemistry to which we are accustomed diverts our attention from the more ethereal elements around us, such as the cosmic, radio and other vibrations a hundred years ago.

Water, live plants and flowers are about the only things we can use in the séance-room to help, except electricity (by experts). Freshly cut flowers are a great help, contributing some property almost equal to another sitter's presence, but living plants are even better. Often faces are seen, formed in the "aura" of the flowers or plant. Generally cut flowers wilt rapidly, during a séance, by reason of the drain upon their "essence," and living plants tend to droop from the same cause and should be removed after the séance to fresh air and sunlight, with proper care to revive them, giving them two or three days to recover. In this they resemble the medium, who also must have rest and refreshment to recover the residue of vitality used in demonstrating the phenomena. Many careless or ignorant mediums injure themselves and their mediumship by neglecting this duty. Water is important in a séance-room. There is much water used up and the medium and sitters do not always have enough available. In any case, it saves her (or him) some stress, as does suitable electricity before-mentioned. Usually after a séance the first plea of a medium is for a drink of water to replace that which has been lost. Just what the function of a bowl of water in the room is we do not know, but it is not fit for use afterwards. It is flat to the taste and often disagreeable both to taste and smell. Something has been taken out of, or imparted to, it in the process of its use by the controls. However, on instruction from the spirits this water may be used beneficially in healing, after being properly "magnetized" (impregnated with some essence by them for that purpose). During materialization the presence of ozone, sulphur, phosphorus and other chemicals may be detected.

Once I asked the chemist if it would help for me to bring some chemical or biological substance to be used and save drawing on the medium so much. The reply was: "No, your biological products have no 'livingness' in them, and we use finer chemicals than your chemists know of. They have not yet reduced them to their final elements and many of your chemicals are still compounds." This was eighteen years ago and since then science has discovered "heavy oxygen" and "heavy hydrogen," while the giant Cyclotron (atom smasher) has developed two new elements, 93 and 94, of whose nature, functions and uses nothing is yet known; also a new type of helium. Last year it was announced that visible matter is only 1000th part of invisible matter. Also that there are 1800 different kinds of electrons. So science is beginning to look "beyond physics," and as Faraday said: "Look not at the atoms, but look at the space between them, there is where the phenomena occur."

Albert Einstein, in a new book, predicts that science is on the verge of discovering that matter is not the fundamental reality of nature. The one great reality, he says, will be found to be "the field," something that

both permeates and surrounds matter and man. Everyday examples are cited. Gravitation is a "field" that every one feels.

Magnetism is another field. A person in a strong magnetic field feels nothing; but his watch feels something, a force that stops it. Another example is the electro-magnetic field. Radio is an illustration of that field. Light is another sample of the electro-magnetic field.

"We could regard matter," Prof. Einstein states, "as the regions in space where the field is especially strong."

Some day we may be able to utilize the higher vibrations of the spectrum, just as we are able not to use the Hertzian waves for radio.

Last year, during experiments in infra-red photography (infra-red does not disintegrate ectoplasm as the white light does), the spirit entity, instructing the experimenter, remarked: "You are using the 9000 Angstrom unit band of the photo-spectrum (just in the infra-red). If you had a film sensitive to the deeper infra-red, 40,000 Angström unit band, you would get wonderful results." Then he added: "I am using the 4000 Angström unit band of the spectrum to demonstrate." (Just in the ultra-violet band of the spectrum.)

It has been surmised that these returning entities function in the higher ranges of vibration and they often speak of "lowering their vibrations" to contact our range. It would seem that the medium raises his or her vibration into the ultra-violet band, in some way, thus enabling these entities to contact them on a common ground, so to speak. The spirit-persons often speak also of the difficulties of their doing so, sometimes comparing the conditions they face with those of a deep-sea diver, hampered as to sight, hearing, movement and capacity to function normally, by the pressure of water. The medium in her turn is functioning under abnormal conditions, like a fish out of water. Thus the *remarkable thing is that we get anything at all from them*, though the whole process is quite natural, but unusual and difficult. But so, a few years ago, was flying, anæsthesia, X-ray, and other now commonplace and matter-of-fact wonders.

LIGHT

We know much of the effects of light, and many people, rather unreasonably, object to dark séances, though not to the photographer's dark room, sleeping in the dark, the germination of seed, life itself and other natural processes and phenomena occurring in the dark. Why then object to a dark séance seeing that it is in accord with natural law? Of course, the argument is the liability of fraud, but on the stage the magician's quickness of the hand deceives the eye, even under glaring stage lights, so that sight alone is not reliable. We have learned (see Ectoplasm, page 66) that the strange substance used for physical manifestations is extremely susceptible to the action of light. The comparatively recent discovery of the use of infra-red rays, for photography of materialized structures, enables the scientist to obtain remarkable facts, without injury to medium or destruction of the psychic structures, the former crude and primitive methods of flashing a light, grabbing the

figures or structures at the peril of the unfortunate medium, become criminal outrages in the light of newer knowledge and experience.

On one occasion a medium, giving "independent voice" phenomena (see page 99) in public, sat on the platform behind a screen, shielding her from a single 60-watt light about fifty feet away at the end of the hall. The voice being faint, the medium reached her fingers round the screen and put part of her head beyond it, anxiously asking the sitter: "Did you hear it?" Next day, where the fingers and head had been exposed to the feeble light, they were red and inflamed as if sunburned. The removal of "ectoplasm" also removes the protecting pigment in the skin, hence the burns. The controlling spirits (we may as well use a simple word for physically disembodied entities) know these things. At another séance a request was made to the chemist for more light and he agreed to increasing the light, "but first," he said, "let me protect my instrument," as they often call her. The medium was five feet outside of the cabinet, and another figure, not the unknown chemist, came out of the empty cabinet and taking the end of a nearby curtain covered the exposed hands and face of the medium, saying: "Now she is safe," and the light was increased without harm to her. The spirit operators tell us that light injures the medium when she is in trance, except under special conditions, which they can at rare intervals prepare for.

Recently, a medium in trance was touched by a sitter (whether accidentally or not I do not know). Instantly the entity speaking, through her, left her and as instantly her own controls took charge as she cried out in pain. In answer to questions on the subject, we were informed by the controls that when the medium was in complete trance the shock of being touched was transmitted to the entity then in control, who was violently driven out, but if the medium was only in partial trance she received the painful shock. It is instantaneous, like the instant discharge of an electroscope by a touch. When the entity is manifesting, the medium's condition, physically, is as though he or she had no skin to shield the nerve ends, hence the shock, but if they are requested to allow touch, the controls can in some way insulate the medium against shock. The medium's vibrations being raised to a higher degree than normal, the touch of one vibrating at the average normal rate, suddenly changes the potential of the medium, with more or less disastrous results to him or to her, unfortunately. If the stupid investigator got the shock there would be far more care exercised in these matters. The medium described her feelings as though everything about the abdomen and solar plexus was gone, even sudden movements of sitters not in contact gave slight shocks. No medium in trance should be touched on any pretext by anyone, without the consent and by instructions from the control. When on rare occasions the proper conditions obtain, they will readily co-operate with a reliable and experienced research expert (and no one else should tamper with the subject, actively, at the risk of the medium's welfare). The matter cannot be forced, and ignorant and omniscient amateurs are dangerous, but real inquirers are gladly given opportunities to gather new facts.

Once I was given the opportunity to touch one of those mysterious structures (see page 69), a "psychic arm" formed of vibrant ectoplasm. I

had known the medium for nearly two years, so that she could trust me not to stupidly try to grasp, tug at it, or otherwise endanger her welfare. The medium sat five feet outside of the cabinet on one side, I sat (eight feet away) next to the cabinet on the other. The psychic arm was to pick up a small object on the floor and place it in my hands as I was instructed by the chemist, or cabinet control. As the object was placed in my left hand, my right hand was extended and the psychic arm rested in it. Gently holding the structure, I could feel the shape about the size of one's arm, but *differing from* a human arm, in that it did not taper to a wrist, but was of uniform diameter, so far as I could feel it. The surface was smooth like skin, thin rubber, or the sheerest silk, yet with a velvety feel. Slight pressure showed it to be resilient, though, paradoxically, rigid as a bar, not a fibrous, muscular structure, but seemingly a dense, heavy, viscous substance, through which was surging and pulsating some force far greater than that required to lift the small object. These pulsations alternated about forty per minute. I had no opportunity to check whether the medium's pulse, at that time, had been reduced to that number. Normally it was around seventy. There seemed to be no movement or displacement of the particles composing the arm, but a vibration like that which passes through a log of timber balanced in the middle, when struck on one end. Intelligent co-operation with these unseen entities, is the way to learn, scientifically, of these natural, though none the less wonderful, phenomena.

I have held gently in my hand that of a materialized figure. It was firm and natural, but very cold, compared with my own warm hand. Again I have had a materialized hand laid in mine, but this one was soft, velvety and very flexible, the fingers fluttering in constant vibration, like a frightened bird, as if each member was alive in itself.

Psychic structures are formed of ectoplasm, drawn from the medium and, in a less degree, from the sitters. Tests show this to be formed of animal substance, unorganized, when first proceeding from the medium and then organized by the controlling entity, or spirit, to fulfil whatever purpose is in hand. This ectoplasm is drawn slowly from the solar plexus and orifices of the body, and, at the close of the séance, slowly and harmlessly returned. Simple common sense (far too uncommon in many investigators of psychic phenomena) tells us that it would be dangerous to suddenly and violently force this substance back into the medium, by flashing lights, grasping the form, or similar crude and brutal methods of so-called research. When a blood transfusion is given, the new blood is slowly and most carefully injected into the patient's blood stream, for the same common-sense reason that shooting it all suddenly and violently into the patient's body would injure or kill that unfortunate person. Evidently only experienced and carefully-trained research experts should be allowed to deal with such obscure, delicate and complicated processes.

It is desirable to keep the séance-room reserved exclusively for séances and so conserve the "magnetism" or forces accumulated. Dr. T. Glen Hamilton, of Winnipeg, got wonderful results to which his special séance-room largely contributed. We are told that spirit operators build up (as they symbolize it) a series of "wires," connecting the medium with each sitter, and that the introduction of a stranger, or the absence of a

regular sitter, makes it necessary for them to revise their arrangements and that it takes time to do this. Also such changes alter conditions and add further difficulty and uncertainty as to whether they can do what they want to do.

SOUND

Supersonics are sounds beyond the range of the ear, and when first observed, not many years ago, they were regarded as curiosities. Now, however, in the last year or two, these sounds, which no one can hear, have been applied in various departments of science and industry.

It has been discovered that by playing a supersonic note over a photographic plate while the light-sensitive silver emulsion is being distributed, the particles of silver bromide are laid on with an evenness and lack of clotting impossible to obtain in any other way, thus ensuring a sharpness of definition in the photograph.

The same vibration is also an incomparable detector of flaws in steel. The note is passed through the steel, which is touching an oil film illuminated from below. The beam of light is finally trapped by a screen; if the steel is true the note breaks the light into the various colours of the spectrum; if not, the prismatic play becomes confused, and the steady arc of colours flies into a tangle.

Thus with instruments constructed to pick up vibrations beyond the range of the physical senses we are exploring a world to which our eyes are blind and our ears deaf.

The connection between these two illustrations and psychic phenomena is obvious. The medium *is an instrument* possessing the ability to tune into a world of which the average person is unaware, and is able to interpret (more or less correctly) the impulses and vibrations received into everyday language. If a message is incorrect, remember the steel-testing device: the supersonic note *was transmitted correctly*, but a *flaw in the medium* (the steel) blurs the colours (confuses the message).

Normally music and voices in harmonious sounds are required to assist in the production of phenomena. We are told from the "other side" that these sounds, in some way not easily explained, enables the entities to come in. "A good laugh makes a hole in the fog about you through which we can slip in." Hence there is method in the frivolous messages (so scorned by the superminds) which give rise to a good laugh and aid the development of phenomena. The momentary abandon and self-forgetfulness relieves some tension that obstructs psychic action, and blends vibrations. Our early ecclesiastical mentors have insisted on an outlook of forbidding gloom and melancholy regarding the next phase of our continuing life and it is hard for most people to readjust themselves to the idea of a natural, vigorous, simple and happy condition when we "shuffle off this mortal coil."

Music is a spiritual language and can stir our souls to their highest flights and naturally helps to bridge the gap between here and the hereafter. Sometimes when the singing has been poor, owing to the tuneless drone of some tone-deaf sitter, the guide or control has remarked: "My, that is terrible. Don't sing any more, count instead." So we counted,

1, 2, 3, etc., in unison, as, after all, what is needed are unified vibrations, emanations from the sitters, not necessarily physical air waves, only as they serve as a vehicle to provide some psychic property needed. It is not necessary to sing dismal, melancholy tunes as so many people mistakenly think, but bright, lively music gives an atmosphere of naturalness and helps immensely. On the other hand, weird jazz and shallow frivolity are to be avoided, if worth-while phenomena are to be developed. In short, be normal and natural.

A sudden violent sound may shatter the conditions and destroy the collected force, and end the séance with shock to the unfortunate medium (see page 73). This must be avoided. On one occasion a woman was present who had a bad cold and could only speak in a hissing whisper. A figure came to her and when she tried to speak to it the figure hastily withdrew to the cabinet. The cabinet control then requested her not to speak as it destroyed conditions. Later another figure came to her and in her natural anxiety to communicate she tried to speak again, but the hissing whisper drove the figure back again and ended the séance.

The sounds of raps vary; external (as when a hard substance strikes another hard material); internal (as when an explosion seems to occur within the hard substance itself).

Sounds of music may also be heard in the air without any apparent physical cause, and varied emotions may be expressed by a single monosyllable. Sometimes musical phrases or sounds may be used as a signature announcing special controls. A peculiar and characteristic musical voice is the signature or identification of an ancient guide who comes to me at times.

The varying stages of development are sometimes symbolized as similar to that of fishes adapted to varying depths of water comparable. If the shallow-water fish could descend to the greater depths it would be crushed by the pressure, and, similarly, if the deep-water fish rise too near to the surface it would expand from lack of the great pressure to which it is adapted, and so go to pieces and die. Thus each spirit entity finds its "own place" in the spirit-life to which it has adapted itself by its development here and cannot attain, beyond certain limits, the state or condition to which it is unfitted, "until" it evolves or progresses to the higher state and so finds its "own place" again further advanced. Temporarily, for special purposes, it may lower its vibrations and contact one on earth who has raised his or her vibrations to a similar degree, but only for a limited time. Those in the spirit-life tell us they are similarly helped by others of a higher development on their side of being.

CHAPTER 5

INSANITY

"And many of them said, 'He hath a devil, and is mad; why hear ye him?'"
John x, 20.

IT is a common libel against psychic research, spiritualism and other sincere attempts to learn of things "beyond physics" that such studies lead to insanity. Because the facts of the matter are not readily obtainable, the libel carries undue weight, even amongst scientists, medical men and those who should know better. "A lie will run a mile, while truth is putting on its boots to pursue," hence it is hard to overtake and combat the lie, once it is started. Why single out psychic and spiritual beliefs as a cause? Why not include those of orthodox religious groups? Religious mania is not the monopoly of any one cult.

According to the official report (England and Wales) 1911, the proportion of the insane per 10,000 persons is 4.94 per cent. But the clergy of the Anglican Church averaged 10.3 per cent per 10,000 clergy, which is *more than double* the average of all other occupations. The clergy of the other denominations, curiously enough, gave the same yearly average, medical men being practically the same percentage as the clergy.

AVERAGE TABLES FOR TWENTY YEARS

<i>Anglican Clergy</i>		<i>Physicians and Surgeons</i>	
Total	520	Total	600
Recoveries	176	Recoveries	204
	—		—
	344		396
Deaths	35	Deaths	39
	—		—
Remainder detained	309	Remainder detained	357
	—		—

Quoting H. J. Osborn, London¹: "The Commissioners in Lunacy . . . drew special attention to three causes of insanity, namely: alcohol, syphilis and mental stress; under the latter are included all cases of religious mania. It is a curious fact that for the most part, the charge that spiritualism leads to lunacy come from either ecclesiastics, doctors of an orthodox trend, and a few others—laity—who are ecclesiastically minded."

One of the medical superintendents wrote: "A very considerable proportion of the persons certified as insane suffer from a high degree of emotionalism. It is perfectly obvious that anything tending to foster or increase such emotional content in their nervous make-up will be deleterious as regards healthy mentality in such persons."

"Ireland is, in the main, a Roman Catholic country, so that it is hardly to be expected that spiritualism will have much hold. It is, however, singularly confirmatory of the spiritualist view that the Irish figures on ecclesiastical insanity, so fully confirm those for the rest of the United Kingdom."

Another medical superintendent said: "Religious mania is a popular expression for cases of insanity manifesting certain symptoms, and cannot be regarded as a cause."

¹ Does Spiritualism Cause Insanity.

From the *British Medical Journal* reports in 1878 we learn that of 14,500 cases of insanity examined in U.S.A. there were 3789 cases of religious mania, but only four cases attributed to spiritualism. That is, there were almost one thousand cases of religious insanity against only one due to spiritualism. Thus the facts flatly and completely contradict the libels of the prejudiced and untrustworthy objectors, who do not want to know, or to let others know, the truth.

In all ages religious mania ran riot at times, with the wholesale shedding of innocent blood for some trivial religious quibble, supposed by various current "authorities" (?) to be important, which in later, more enlightened time is recognized as non-existent or valueless. In the Dark Ages were the homicidal-religio-dictators of the infamous Inquisition, Torquemada in Spain, the Duke of Alva in the Netherlands, Catherine de Medici in Paris, Emperor Charles V in Germany, Henry VIII in England, the diabolical priest who ordered: "Kill them all, the Lord will know his own." There were the witch-burnings of Salem, and an appallingly long list of other wars, persecutions, etc., by the religio-maniacs, temporarily in power (allegedly "by divine right"). We also have our current anti-religious Dictators, Communi-Nazi and others, equally bloodstained and insane with power they lack the capacity to comprehend and use rightly for the benefit and happiness of mankind, gratifying their own unbalanced superegotism, to the loss and misery of others.

"It is a fact, however, that if persons mentally unstable, superstitious or hysterical take up anything very exciting or involving mental or emotional strain, whether it be religion, spiritualism, picture shows, radio, etc., it may upset them and such persons should avoid any exciting or disturbing subject. The tendency first exists and the particular subject that excites undue emotion is secondary, and *common-sense spiritualism is far less disturbing than religious fear and excitement*, for it *relieves* naturally the mental anxiety as to the hereafter, which, like a nightmare, burdens so many sincere but mistaken and well-meaning orthodox religious people."

Some years ago I observed a strange case of religious mania in a Philadelphia hospital. The man was highly educated and intelligent, and could discuss art, science, literature, business, etc., instructively, but if one mentioned Jesus he would jump up and shout: "Get out of my way, you —, I am Jesus Christ," cursing and blaspheming, a danger to any who obstructed him while the frenzy lasted, about five minutes, when he would calm down and be as sane as one could wish, until he was again upset.

If one is unstable mentally, anything may upset the mental equilibrium, whether church, science, ditch-digging or spiritualism. The trouble is in the original defective make-up of the person and not in the specific occupation or creed of the victim.

It is a fact that a person may be mistakenly considered insane, because those about him or her do not understand how to distinguish mental defects from genuine and invaluable psychic manifestations. A lady, some few years ago, in England, suffered from fits, from some unknown cause, and the M.D.s could do nothing for her. An intelligent medium became acquainted with her, took her into her own home, where she sat in a developing circle, became an excellent medium and a perfectly normal woman, no fits, no trouble. The psychic power of this lady (who did not know how to co-operate and use it) seeking expression caused the erratic actions, mistaken by the M.D.s for fits.

So with others. I know a medium who visited an alleged insane friend in the Psychopathic Hospital, Cook County, Illinois. The medium convinced the authorities that this friend was not insane and obtained her parole, taking her into her own home. After only three weeks' training in a developing circle the supposed insane woman became a fine medium, normal in every way. She married, and became a happy wife and mother.

In an address before the psychiatric section of the American Medical Association Dr. E. N. Webster stated: "I often *see* the spirits who cause insanity. At times I even *hear* their voices. Insane persons who are spoken of as hopelessly insane are frequently lost under the overwhelming control of a spirit or crowd of spirits.

Cases in which verification of the identity of obsessing spirits is made, from information given by them, are detailed by Dr. Carl Wickland in his books (*Thirty Years among the Dead*, etc.).

Nona, through Rosemary, says: "It is not true that *all* cases of insanity are due to obsession by some evil or undeveloped spirit. . . . In certain cases, particularly the type of mind which has no strength to forge ahead on a clear route of its own, these attendant spirits can find a lodging. This then causes general deterioration of the individual concerned."

In those who claim knowledge, power and authority to control the welfare of others, such ignorance can only be termed criminal. They have no right to such powers, until they grow wide-visioned enough to go beyond the merely physical, mechanical and materialistic concept of being and *include the far more important psychic factors*.

There is some hope of an awakening to the vital necessity of these things, as shown by comment and discussions in recent months, by medical men and psychologists. In the January *Forum*, 1939, Sir Auckland Geddes pleads for more consideration of the "Psychic Factors in Health," and along a different line in the March *Forum*, Alvin F. Harlow in "When Doctors are Wrong," also points to serious flaws in the administration of the practice in hospitals, showing much room for amendment.

In *Light*, March 16th, 1939, the Indian Spiritualist Society quotes a message from spirit helpers:

"Mediumship will *not* produce madness where the germ of madness *does not already exist*; but where that germ exists (which is easily known), *common sense* would suffice to show the necessity of avoiding every kind of mental excitement—Spiritualist ideas are *not more likely* to produce cerebral excitement than others; but madness brought on by such ideas would take its character from them, just as it would assume the character of religious mania if it has been brought on by the excitement attendant on an excess of devotional practices; and spiritualism, in such cases, would naturally, though unjustly, be held responsible for that result. *The best thing to be done*, with everyone who shows a tendency to fall under the influence of a fixed idea, is to direct his attention to something altogether different from that idea, so as to give rest to the organs which are the seat of the excitement."

In an article entitled "A Ticklish Problem for Materialists," by Hermann von Holzhausen, he asks: "Is mind a function of the brain, or did mind construct the brain?"

Dr. Ennemoser writes: "Careful observation has proved that there are instances of severe injuries involving complete destruction of the brain, where reason and will-power were not lost nor even altered; and Hufeland recorded one case in which a paralysed man down to his last hour exhibited not one single symptom of mental derangement though a subsequent autopsy revealed that his cranium was *completely empty* except for a little water, not a vestige of brain matter remained."

"Hartmann maintained that there is not any portion of the brain that has not been discovered to have been ossified, or enlarged, or paralysed, with no accompanying mental disturbance. The famous architect, Schinkel, died almost fully conscious, yet his skull was found to be *completely empty*; and Dr. Schliech has placed on record that amongst his many cases of head injury during the War, he came across a number of instances where injury to the brain had *caused no change whatever* in the mental faculties."

Atlantic City, N.J., September 14th, 1939 (Special): Surgery for the removal of brain tumours has brought to light the paradox that *half a brain is as good as the whole and much better than three-quarters*, according to a report presented to-day before the International Cancer Congress by Prof. Byron Stookey, brain surgeon of the Neurological Institute of New York City.

Dr. Stookey reported that studies of persons in whom one of the two frontal lobes in the forebrain, seat of human intelligence, had been *completely removed*, indicate actual improvements in personality. Such persons, he said, are able to make quicker decisions than when the whole brain was functioning.

On the other hand, Dr. Stookey reported, when one of the two frontal lobes was *only partly removed*, the operation "was followed by emotional instability, listlessness, indifference and failure of mental adjustment to any but simple situations."

The two frontal lobes fill the entire forward half of the brain cavity and are regarded as the seat of all the higher functions of human intelligence.

American Psychiatric Association, Chicago. Report, May 20th, 1939: "Loss of frontal lobes of the brain does not affect general intelligence, but diminishes ability to handle problems and plans. Patient without frontal lobes lost touch with groupings, sizes, shapes, colour, etc."

"Again, in our insane asylums there are numerous records of patients who for years were completely imbecile, but who shortly before death *recovered their normal mental powers and an excellent memory*; but whose cranium, nevertheless, in the subsequent autopsy revealed that it *contained only putrefying matter*."

Dr. Ivor Beaumont, London, England, writes, 1940: "I was called to a man who had all the signs of a tumour on the brain. I sent him to a famous brain surgeon, and heard he was being operated on. I hoped his life would have been saved, but was not very optimistic about his future condition if it was."

"Three months later the patient walked in to see me. He was perfectly fit, no paralysis, perfect memory, eyesight, nothing wrong with him. And he brought a letter from the surgeon saying, that *one frontal lobe of his brain had been completely removed*. All I can say is that he seemed just as well off without it."

Daily Mirror.

Sir Frederick Treves, a famous English surgeon, related a case in which he had to operate on a young officer, whose head had been seriously injured. There was a depressed fracture of the skull, and he had to remove some of the bone and several teaspoonfuls of the brain also. Years afterwards at a party, a gentleman came up to him, and said: "I am afraid you don't remember me?" "Oh, yes, I do," Sir Frederick said, "you are the gentleman on whom I operated after a hunting accident a long time ago, but, to tell you the truth, such was the *quantity of your brain I had to remove* that I was almost afraid to meet you." "Oh, don't bother about that," replied his former patient, "I am the *head of the Intelligence Department*!"

Hence the question arises: *How were such people*, with only partial or defective brain substance, able to carry out their thinking? How can a brain function when it no longer exists? Surely no one would dare to accuse such a number of medical authorities of high repute of telling lies. Nothing will be left to the materialist but to say, with a shrug of his shoulders: "I don't know"; but "to know" is the purpose for which Science exists.

So Science finds that the *brain is not the whole ego*, that there is something "beyond physics" (subjective) and that the "I" is separate from and independent of the mere brain cells, claimed as the whole person, by the biologist and psychologist. "There is a spirit in man," or rather, "Man is a Spirit."

Psychic Science "seeks to know" and going beyond the mere mechanical, physical brain learns of the realities "beyond physics." The foregoing facts show that the human being (a spirit) *is more than the physical instrument* through which it becomes physically manifest, that even *without the brain it still "IS"* and continues to function. Man is *more than his physical instrument* and thinks and carries on, *even when the brain has become impotent* through accident or disease. The self-limited materialist and his obscurantist brethren may refuse to advance, but that is no reason for the rest of humanity standing still and marking time behind them, merely because they insist that what is beyond them is necessarily false, wrong or impossible; they are not omniscient nor are their notions

the ultimate criterion. The wider visioned scientists and medical men, who are giving attention to the psychic factors in life, belatedly though it be, are wise beyond their more backward fellows.

Trance, in the deep cataleptic stage, so closely resembles death that both friends and expert M.D.s may be deceived and pronounce the person "dead." Many cases are on record where a person was resuscitated and lived for many years after such an error. There is no positive proof of death until decomposition is evident, and if it does not appear the body should be kept seven days under observation.

My friend, Mr. Hoskins, told me that when he went to England some years ago his mother was taken ill, and later the regular physician and two others with the trained nurse pronounced her "dead" at 5 p.m. and she was "laid out." Fortunately, embalming is not commonly used there. About midnight my friend entered his mother's room and stood at the foot of the bed, on which the body lay. Suddenly his mother sat up and began to talk to him. He sat on the bed, holding her in his arms till 6 a.m. when the astounded nurse entered. During that time his mother told him a great many things that had happened and that she had learned while "projected from her physical body." Mind wandering, temporary insanity, according to the wise M.D.s and the nurse, ignorant of psychic science, but my friend does not agree. There was too much sound sense in it. A strange after-effect was that his mother, who lived eight years after this experience, was able to read his thoughts and answer his questions before he could ask them. Telepathy. This psychic faculty had developed.

Eager to study the brain of the mind-reader, Washington Irving Bishop, several years ago, surgeons began an autopsy, and found, too late, after piercing the skull, that he was still alive, but in deep catalepsy. If the M.D.s were not too dumbfounded on this occasion to note what was going on, this would have been a good chance for them to record the effect of trance on the living brain, alterations in tension, form of convolutions, congestion or reverse, etc., which might inform later students of the physical mechanics of trance conditions, while life still obtains.

Man is more than a mere physical brain.

CHAPTER 6

HEALING

"The only condition indispensable to the occurrence of the phenomenon (Spiritual healing) is prayer. But there is no 'need' for the patient himself to pray, or even to have religious faith. It is sufficient that some one around him be 'in a state of prayer.'"

DR. ALEXIS CARREL, in *Man the Unknown*.

"In that day shall he swear, saying, 'I will not be a healer, for in my house is neither bread nor clothing . . .'"
Isaiah iii, 7.

EVIDENTLY healers in ancient days were poorly paid and (as to-day) it is not a profitable job.

There are a number of meanings to the word heal, as, to make whole, to purify or strengthen, to remedy or counteract by salutary means, to restore, to save from ill—hence a saviour, healer, teacher.

From the earliest times man has naturally sought to remedy the bodily disabilities with which he was afflicted, to cure sickness, heal wounds and ameliorate the effects of accidents. In his earlier groping attempts he all too frequently made mistakes due to ignorance of the cause and nature of his ailments and of the various means he used experimentally to remedy his trouble. Ignorance, neglect, wrong methods, the use of herbs, berries and other means of which he knew little, must have been responsible for a terrible mortality among the early families and tribes. Century after century, however, he noted results, learned from them, handing on this knowledge, inadequately, by word of mouth, to the succeeding individuals of his people.

Later, through tribal intercourse, this knowledge was exchanged and its range enlarged, confused also by the inevitable inaccuracies of verbal transmission. Among the remains of primitive men we find evidence of surgical operations, effected with rude flint instruments, and, coming to ancient Egypt, we find bronze instruments used and records of medicines, jumbled up with their customary superstitions of charms, amulets, etc. What could be expected in an ignorant age when sickness was ascribed to a visitation of divine wrath for some sin, or when some filthy, infectious rag, alleged to be holy, was applied to the healing of a wound, even late in the Dark Ages?

Glancing at the high points of progress in healing we find in 460 B.C. Hippocrates known as the "Father of Medicine," but it was near A.D. 200

HEALING

53

before Galen published his great work on Anatomy and A.D. 1616 before Harvey discovered the circulation of the blood.

The priests of early times saw in this subject of healing a chance to supplement their power and restricted it to their own several close organizations, particularly as they were the only educated persons of those days. Kings also reinforced their temporal power by assuming priestly sway, and in some eras that of being Gods. Even as recently as the Roman Empire this idea was set forth, and as late as the seventeenth century the French, English and other kings were thought to possess a magic touch in healing "King's Evil," or scrofula as it is now known.

Not till the age of printing did such knowledge become general and free from the inaccuracies of oral transmission, yet, owing to continuous changes in the various languages, it was not until Latin became a "dead" language (fixed in meaning, which medical authorities adopted on that account) did the exact transmission of medical and surgical facts become interchangeable among civilized nations. Unfortunately, they also became fixed in other ways, being reserved, like theology, as the special right and privilege of a close corporation, restricted to medicine and surgery, and refusing the aid of newer knowledge and wider experience along different lines.

When a man is ill he wants to be healed. It is of no importance whatever to him whether he is healed by the conventional medicine and surgery or by unorthodox chromo-therapy, osteopathy, hydro-electro-pathology, massages, coué-ism, faith healing (Christian Science or Lourdes), magnetic healing, or spiritual healing (they are different). All that matters to the patient is that he is healed.

But a close corporation of M.D.s has grown up, claiming a monopoly of the healing art (while they admit that 50 per cent of their diagnoses are wrong), and now seek to exclude all other healing methods and persons, so that if "Granny" advises her daughter to use goose-grease on baby's sore throat or put iodine on a scratch she will be liable to fine or imprisonment for infringing on the prescriptive rights and vested interests of the medical profession, by practising medicine.

When the "barber-surgeon" was the scientist he treated all and sundry (whether apoplexy or anæmia) by phlebotomy (blood-letting), the cure-all of his day. When the more thoughtful students sought to learn more of the human anatomy and arrive at intelligent ways of treatment, the foolish "authorities" of their day childishly argued that God made the body perfect, therefore it was sacrilege to dissect and study it, even for beneficent purposes, and, therefore, they persecuted the seekers after more knowledge who were forced to pursue their work in secret cellars for fear of the homicidal religio-fanatics who then dominated public affairs.

African savages have come to represent to us the lowest rung in the ladder of civilization. For more than four hundred years the medicine men of the Iramba tribe in Tanganyika were sending their patients, suffering from general paralysis, to the mosquito swamps for malarial infection to cure it. Yet it is only about thirty years ago that Sir Donald Ross "discovered" the cure of paralysis by malaria germs.

The Walsimbu tribe in Tanganyika practised vaccination for small-pox hundreds of years ago, injecting serum into small cuts on the arms or hips of healthy people. Yet it was only some hundred and forty years ago that Jenner "discovered" this method and the learned M.D.s long resisted its introduction.

Chalmoogra oil, the only known effective treatment for leprosy, was used medicinally by savages long before its curative powers were "discovered" by white scientists. What were they doing during all those long years, while the savages had the benefit of what is now called "modern" medicine?

Harvey was imprisoned for promulgating his discoveries about the blood.

Pasteur was ridiculed for years as also was Röntgen and his X-rays. Many others could be cited, persecuted by the exclusive M.D. trade unions. The M.D.s bar out all other methods and deny their patients the "right to be healed" by any other means than their officially accepted medical union, drug and lancet orthodoxy, inhumanly and unrighteously condemning to continued ill health or death any patient whose trouble does not yield to these limited treatments. So far from honestly and intelligently seeking more knowledge of the admittedly imperfect science of healing, the universities exclude from their courses "everything that relates to psychic phenomena" (psychiatry barely touches the fringe of these), thereby ranging themselves with the Professors of Padua, who refused to look through Galileo's telescope lest they should learn new and strange truths, upsetting their former smug theories. This conduct in the eyes of any sensible person is not only irrational, but a crime against humanity. Every patient has the *inalienable right*, in equity and common sense, to have every resource of human science invoked on his behalf, regardless of the wilfully exclusive methods of the static M.D.s.

It is "*not by any means*" urged that the medical profession should not continue to study and use the orthodox means of healing, but that they should *also include* the, at present, unofficial methods (that evidently work when rightly used), while they study such processes and learn more of them.

In 1831 the French Academy of Medicine admitted the phenomena of medical clairvoyance. In 1844 Dr. Joseph Haddock's housemaid revealed this faculty of X-ray clairvoyance. Looking at the heart, she called the auricles "ears," and the ventricles the "meaty part." She distinguished between arterial and venous blood in the heart, calling one the light side and the other the dark side. In 1844 Dr. Larkin of Wrentham, Massachusetts, also had a servant who diagnosed her own state and the diseases of the doctor's patients with remarkable precision while she was in trance.

Daniel Offord, a nine-year-old boy, wrote prescriptions in Latin, which language he did not know. He predicted the cholera epidemic in 1853, two months in advance, and prescribed an antidote.

The will, imagination, etc., all help, but the magnetic treatment is also effective, especially in combination with the others, some magnetic force seeming to pass from the superabundance of the healer to the needy patient. There is also the method of passes and touch combined

with the magnetic and hypnotic influence. The most startling and remarkable means is known as spiritual healing to distinguish it from the others. This is rare and often confused with the others. They may be in combination, which is very effective.

A rather small medium I know possesses this faculty. A clairvoyant, watching her, described her as being immersed in a golden glow while operating, and from her fingers, as her hands moved about the patient, not touching, but about two inches away, there proceeded rays of a similar golden light. The patient experienced an inflow of something and at once was greatly benefited.

When I first knew a certain lady in Chicago she had had several operations and the M.D.s could do no more for her. Her face was pale and drawn, with an expression of chronic suffering and weakness. Contacting this medium she was told: "You have had several operations. They did you no good as the doctors did not know what was wrong. You should not have been operated on." The lady asked if this healer could and would help her and placed herself under her care. In a few weeks she was wonderfully benefited and in three months looked ten years younger and was quite well again. Some years after I again saw her looking as if she never had a day's illness in her life. Another lady, having a lump in her breast, three M.D.s urged an immediate operation. She was referred to this healer and was treated a few times, the lump disappearing. Four years after she was well and happy when I saw her and had no trouble since.

The conventional Victorian materialistic view of life is greatly in error and misleading. The material side of nature is *but one*, and *by no means the most important* side of being.

On page 104 of the general report of the International Spiritualist Congress at Hague, 1932, amongst the papers read was one citing "Mr. A. C. Simpson, engineer of New Zealand, who found that he was a healer and whose control, Dr. Lascelles, later compelled him to give himself to healing. The report quotes hopeless cases of cancer, tumour, deafness, pernicious anæmia, arthritis (twenty-year), duodenal ulcers, T.B., and internal injuries (some given only two weeks to live by the M.D.s) which were cured in a short time through this spirit healer, and who lived for years afterwards."

Jesus, Peter, Paul and others were not M.D.s, yet they healed where orthodox methods failed. *Verbum sapienti sufficit* . . . or does it suffice?

The laying on of hands, prayers, whether audible or mental, have absolutely nothing to do with the art of the certified M.D. and do not compete with him, since the healer proceeds in a different manner. But "the law was conceived in days completely ignorant of psychic phenomena," which are as old as the world itself. Christian, Moslem, Buddhist, Taoist, so-called Pagan, all prove the fact, in all times and places. Every spiritual healer feels the imperative necessity to collaborate with the unseen, call it intuition, inspiration, spiritual influence, spirit of God, call it what you will.

It was a primitive notion that sickness was a punishment for not observing "man-made" ceremonial law, instead of a natural consequence of ignoring nature's laws, whether through ignorance or not. This

infantile idea still obtains in some parts of the world, even to-day, as in the Dark Ages of Europe, as well as Biblical times in Palestine.

John ix, 2: "And his disciples asked him, saying, 'Master, who sinned, this man or his parents, that he should be born blind.'" Verse 3: "Neither did this man sin nor his parents. . . ."

A striking instance of healing in connection with Mark Twain is related concerning the girl who later became Mark's wife. A friend of Mark's by the name of Langdon had on his dresser a beautiful picture of his sister. Mark, then a young man unmarried, greatly admired the picture and wanted it for his own. It was then that his friend Langdon told him about his sister, Olivia.

"We were skating one night in Elmira," he explained, "when she fell and hurt her spine, following which she was in bed in great pain for two years. Dad called in the very best doctors, but nothing helped her." The lad then continued to explain how they had built a pulley arrangement by which they raised the girl so slowly that it took an hour before they could bring her halfway to a sitting position, and even at that she fainted.

It seems that one day they carried Olivia on to a boat in preparation to taking a trip, hoping the sea air and change would lessen her pain. The wind blew into the girl's stateroom a scrap of paper advertising the name and address of a faith healer. The family was not interested in this type of thing, but talked over the matter of their being any possibility of help for the girl. The father was much opposed to faith healing. The mother was more credulous and was glad to try anything, if by chance some help could come to her stricken daughter. She and the girl finally won out and were permitted to invite the faith healer to Olivia's bedside. The healer came—"A thin man with flaming eyes." The room was dark, but he quickly made his way to the windows, saying: "Let there be light," and threw up the curtains. He presently bent over the girl and prayed. He then placed his arms around her and told her to sit up. "And Olivia sat up. We could not believe it!" explained Langdon. "The next day the healer came and told Olivia to stand up. She got out of bed without any pain or effort and stood looking at us," reported her brother. "And the third time the healer came," he went on to say, "Olivia walked the end of the room to the healer. At which the healer remarked: 'Health and strength will now abide with you.'"

Langdon continued to explain that his father offered to pay the healer, but the stranger absolutely refused any money for his gift. Freely he had received this power and freely he wished to share it with others. They never saw the healer again. "But from that time until this, Olivia has been well," declared Langdon.

It was then that Mark Twain ventured the words: "I would like to meet your sister sometime—that is the most remarkable cure I have ever heard of." Some six months later Mark met Olivia. She was attractive in every way to Mark; consequently, he immediately fell in love with her. When he came to visit her people, it seems, her father did not think the rough Western young man good enough for his daughter. Time somewhat changed the minds of the family, however. Olivia married Mark, and the father gave them a house in which to live. They had thirty-four years of happy married life before she passed. During

these years the work done through the spiritual healer was not forgotten. Olivia never experienced any return of her illness that had been due to her fall. The healing was a perfect, permanent work. When, at length, Mark Twain's time came to join his wife in the life beyond the grave, the great American humorist was not unhappy to pass through the experience of so-called death to be with her. He wrote in his diary: "Wheresoever she was there was Eden."

As recently as December, 1938, a Bill was introduced into the British Parliament to prohibit all persons, not M.D.s (Jesus, Peter, Paul, etc.), from diagnosing or treating cancer, even if the help is given "free of charge" (the last straw). If the M.D.s cannot cure the patient, he must die, even though other healers and methods have proved cures to their credit.

Of the hypnotic treatment we find in certain cases it works well, but owing to its obscure and little understood effects on the psychic entity of the patient it should only be used by trained experts and then cautiously, because of the unexpected consequences in special cases. The Coué method of self-suggestion is akin to that of the Christian Scientist and both have a recognized place, unofficially, in the community. This may be termed mental healing as it operates through the mind being acted upon, and, in turn, acting upon the body.

Chromo or colour treatments may be termed more physical than the others noted, as its effects are obtained by its influences through finer wave-lengths affecting the nerves and emotional centres. It is a not yet fully developed branch of science.

Magnetic healing is by the laying on of hands, imparting some of the surplus and magnetic force of the healer to the patient.

A magnetic healer is usually a person of a firm, stout build, having an abundance of vitality and energy, so that he (or she) can project a surplus of magnetism. A patient can only absorb so much magnetism, varying with the need.

The difference between magnetic and spiritual healing, regarded separately, is that in magnetic healing a physical magnetic influence proceeds from the body of the magnetizer, who thereby imparts some of his vital force or energy to the patient. This depletes to some degree the magnetism by the withdrawal of this energy. A magnetizer may (but not always) feel exhausted to a greater or less extent after treating a severe case drawing largely on his surplus power, or after treating many patients.

In spiritual healing the power does not reside in the spiritual healer, but he (or she) becomes a medium or channel or conductor, through whom the spirit force is concentrated and transmitted to the patient, with or without contact. The spiritual healer is not necessarily a strong, stout, robust person, as is the magnetic healer, but may be, and often is, a slightly-built, high-strung person, apparently not strong, who generally experiences benefit in exercising the faculty of healing by reason of a surplus of power being left in his or her system after the healing. Even illness of the spiritual healer is not a bar to spiritual healing, though such instances are rare. The magnetic healer, however, must be healthy to share his personal force with the patient, otherwise the tendency is to

reverse and the positive patient would lose power to the negative healer, if the difference in potential was great enough.

In general a healer senses the seat of the trouble and directs his forces to that centre unconsciously without exactly knowing what he treats or why he does so. When the healer is also clairvoyant he may see into the body of the patient and describe the condition in ordinary words or, if educated, in technical phrases. If also clairaudient he may hear the condition described as well and may also hear instructions on treatment, etc., from the spirit healer attached to him and through whom the power comes. A healer may have one or all these faculties, the most striking and efficient being the combination of all the methods. Some have a more restricted power and diagnose from changes in the aura, in a similar way to that of Dr. Kilner seeing the aura by the aid of his coloured screens at St. Thomas's Hospital, London, the colour and shape of the aura being affected by the illness. Psychometric spiritual healers do not require the presence of the patient at all. A lock of hair or piece of cloth will supply the means of contact. Sometimes the mere name will be sufficient. The medium, however, often suffers by vividly experiencing the bodily conditions and pain of the patient.

Sometimes the patient may be able to diagnose his own disease. This is termed autoscapy and is very rare.

Dr. Lascelles and Dr. Beale, who work through C. A. Simpson, England, followed the medical profession when on earth. The strange cure of Madame X. (*S.P.R. Proc.*, Vol. IX) was effected by a spirit doctor; and the Indian controls who heal appear to have been medicine men in their tribes. As no mediums work alike, these various spirit doctors have their different ways of working. We find also that there are degrees of knowledge on the other side and in difficult cases the healer's guide will call in the assistance of expert specialists on the spirit side to help and instruct.

In general a spiritual healer does not need to touch the patient, as does the magnetic healer, and the patient may or may not feel the inflow of spirit power.

Jacob, the Zouave, actually saw the spirits ministering to his patients. J. H. Conant ascribed his powers to the spirit of Dr. John Dix Fisher.

The late Frank T. Blake, internationally known healer of Bournemouth, England, says:

"The healing practised by the magnetic healer is founded on the fact that the human body lives in a psychic envelope upon which it is dependent and through which it receives the vital forces ensuring its health. Disease, of whatever nature or character, interferes with the harmonious relationship between the body and its psychic envelope and interrupts the flow of the magnetic currents upon which the body's health depends."

"The purpose of magnetic treatment is to adjust the disturbed relationship and thus allow nature to effect her own cure. There is no curative effect in the passes made by the magnetizer, they are means for readjustment only, and as such, except in minor cases or under exceptional circumstances, are cumulative in their effects."

Psychic healing is possible by those coming under the following headings:

- (A) "The entranced medium or a normal clairvoyant able to diagnose, give magnetic or manipulative treatment, suggest diet, exercises and other remedies and take complete charge of the case." (Very rare.)
- (B) "The trance medium or a normal clairvoyant able to diagnose only, but capable of directing a magnetizer."
- (C) "The magnetizer who is able to work under the instruction of (A) and (B)."

"Experience shows that no two bodies re-act in precisely the same way to magnetic passes. A magnetic healer may give great benefit to one patient, yet to another sufferer from the same complaint he may

add to the body's distress or even feed the malady and encourage its development. This is especially the case with patients suffering from nervous disorders and functional weaknesses. Hence, no magnetic healer unable to diagnose should give treatments except under the efficient instructions of (A) or (B).

"Where a female magnetic healer fails with a female patient, a male healer will often succeed and vice versa: this change of sex magnetism has proved useful in cases of nervous debility and functional weakness. Should such a change fail to produce the results desired, simultaneous treatment by a man and a woman, who should link the left hands for the purpose, will often prove effective. In such twin treatments care should be taken to select those whose magnetism blends, or the patient may be seriously affected adversely." (This is similar to the well-known necessity in blood transfusion, to carefully select the supply from those persons only whose blood, on being tested, shows characteristics similar to those of the patient.) "In all cases of nervous debility and functional disorders, that are not due to the presence of active disease or structural fault, the first treatment is to cleanse the aura by making long upward passes over the whole length of the body, the magnetizer frequently bathing his hands during the passes. This not only cleanses his hands of the stale magnetism drawn from the patient's body, but increases the flow of his own. This is important. After cleansing, the patient is ready to receive a charge of new magnetism, which is given by passes made down the whole length of the spine. The number of treatments necessary is decided by the reaction obtained. A change of magnetism will sometimes hasten recovery." Yet in some cases retard recovery further.

"When a definite disease is diagnosed, the affected part is treated in such a manner as to draw out the poison affecting the body. The magnetizer's hands are made to act as a sponge and thus attract and draw off the poison. (The hands should be vigorously flicked or shaken after each pass, and others should stand clear of the space around the operator to avoid receiving the poisons.) After such treatment the afflicted part is heavily charged with magnetism, either by laying on of hands, using the right hand to cover the afflicted part and placing the left in a direct line on the other side of the body, or by breathing, in which last case (for hygienic purpose) the afflicted part should be covered with a clean, unstarched cotton cloth and the left hand placed as previously directed."

"In cases of rheumatism and similar complaints the same cleansing process is given followed by treatment to the spine and special attention to the limb or limbs affected, after which the patient is given passes covering the whole of the back and front of the body. These treatments are sometimes followed up with a course of physical exercises which the patient is expected to perform daily."

Every spiritual healing organization should have a healing group or guild and give treatments to patients at proper agreed upon times during the week. Treatments should if possible be given in screened-off portions of the hall or room to secure the mental peace and quiet that add to the effectiveness of treatment in all cases, especially nervous patients. The practice of making a show of healing before an audience is to be condemned, not only as being a bore to the onlookers, but as largely destroying the efficacy of the treatment through disturbance of the mentality and psychic nature of the patient particularly, as well as that of the healer. Of course, in certain cases the treatment must necessarily be in the home of the patient.

Liebault, by treating children under four and curing some under three, proved that magnetic healing was not due to suggestion. Similar successes by Ochorowitz on children under two also showed this, thus indicating that a magnetic influence was the active factor. Liebault came to the conclusion that a living being can, merely by his presence, exercise a salutary influence on another living being, quite independently of suggestion.

The healer usually has no knowledge of the details of the process. Hence the need of records as noted above for study of this little known and less understood subject.

The healer may be likened to a catalyst in chemistry, which exerts a thousandfold multiplying power on the energy of other chemicals. Fermentation is an example. One unit of yeast will release the energy in a hundred units of sugar and turn it into alcohol and carbonic acid. The energy of the sugar is *not only released, but vastly increased, without using up the energy of the yeast.* There are *similar catalysts* in every other form of energy, *in your body*, that give you strength at times far beyond the normal. So the *spiritual healer resembles the catalyst*, causing increased

energy, to aid that of the depleted patient, and yet not lose the healer's own energy. No miracle, just natural law, but little understood.

Mrs. Leonard (Eng.) says: "When North Star controlled me for healing he always appeared to appeal to some one far higher than himself before commencing his treatment. He never spoke, but he used to hold his hands upward and outward as if he expected something to be put or poured into them. His attitude was very obviously one of prayer, or supplication, though he was usually in a standing position."

Prof. Bozzano records the case of M. Paoli Rossi receiving, in London, from a private medium, a message to go to Italy and sit with a certain private medium there to receive a most important message concerning the health of a friend very dear to the Italian medium's deceased son. Shortly after, when in Italy with this medium, as instructed, the control came through. He spoke for half an hour, gave a masterly diagnosis of a disease of the blood called "leucomia." He told the cause of the disease and prescribed a cure, then ordered the sitting closed. The diagnosis was absolutely correct and the cure prescribed brought back health to a person whose precarious condition had been a mystery.

Healing at a distance is also on record. Centurian magnetized water, paper, cloth or other articles may be used to convey the effect. Suggestion has its part here. There are cases where suggestion does not come in. A letter from E. W. Capron notes that on the occasion of his first visit to the Fox sisters in Rochester he mentioned that his wife was suffering from a severe and troublesome cough. Leah Fox in trance suddenly declared: "I am going to cure Rebecca of that cough." She then gave an accurate description of Rebecca and declared her cured. Returning home Capron found her extremely well and the trouble did not return.

"The faith which has healing power," says Dr. Charcot, "seems to me to be the greatest of medicines, for it may succeed where all other remedies have failed. But why should faith, which works on the soul, be considered more miraculous than a drug which acts on the body? Has anyone yet understood how a drug can cure?"

J. B. McIndoe, lecturing at the British College of Psychic Science, speaks of ectoplasmic surgery.

"It is an accepted fact of psychic science that ectoplasm is a material substance exuding from the physical make-up of the medium. It is a further accepted fact that that substance is present in every human being."

Mr. McIndoe proved by definite cases that a psychic healer can withdraw from the patient's body their ectoplasm, bringing with it the injurious matter of a cancer.

This striking point was confirmed by a well-known member of the audience, who testified that he had seen the actual stain upon a towel of cancerous matter withdrawn from a body.

A man suffered a great heart shock. Several M.D.s and his brother (an M.D.) and a heart specialist gave him up, the specialist asserting that "only a miracle could save him!" He was treated by a spiritual healer. He was unable to move in bed, owing to the abnormal swelling of feet and legs. The guide applied passes over the body, never touching the patient. After ten treatments the patient got up and walked about. Four more treatments touching the patient's body were applied and cure completed. Diet was prescribed, drugs abandoned gradually, and now this man, given up by the M.D.s, enjoyed a strenuous motoring holiday in August.

The Orientals do not believe that the power of healing, known to

them from time immemorial, is the result of some special creed or metaphysical belief. He is taught from childhood that the power of healing is but *one* of the *many* forms of energy in nature, which may be used by all men who take the trouble to understand the operation and effect of natural laws.

In *Two Worlds* Alex Leo Sein notes:

"It has been established that a human body has an individual wave-length, somewhere around the three-metre band; radio experimenters using this wave-band sometimes suffer severe headaches and a 'sinking' feeling if they allow their short-wave sets to oscillate. To-day, three-metre transmitters are being used medically to affect deep-seated nerves in the human body."

"Science and radiology now distinctly support the fact, though unwittingly, that the human body possesses a surrounding 'aura,' aura being a term applied as synonymous with 'electro-magnetic field of force,' and many of its properties and powers, which is the possession of every living being, whether human being, animal or onion." (See *Chain of Life*, by Dr. Guyon Richards.) "We find radiology bridging the gap between materialistic observations and spiritual findings."

Dr. J. Braun (in *Light*, March 9th, 1939) describes wave-length measurements. He finds that the healer's vitality increases during healing and returns to normal at the close, sometimes, however, being several units higher. The patient's vitality goes up several units and remains above pre-treatment level, showing continuing improvement.

In a case of absent treatment, the patient several miles away, Dr. Braun attended before eleven o'clock, when by agreement the control of the healer would act—he found as follows:

10.45: Patient's vitality 7 metres 63; her polarity feminine.
11.05: Polarity masculine, vitality 7.67.
11.25: Polarity masculine, vitality 7.72.
11.30: Polarity feminine, vitality 7.72.
11.35: Polarity feminine, vitality 7.70.

Here the patient was unaware of what was going on, so no outside personal ideas could affect the matter. Second, Dr. Braun did not know the minute when control would be effective. Asking the control later, he was informed that the patient as well as the medium was partly controlled, owing to the great power utilized, hence the patient's polarity change to masculine during that time.

Regarding what sort of treatment to advise he remarks: For those of a religious turn of mind church healing seems most suitable; to spiritualists a medium; while those of a more materialistic way of thinking the magnetic treatment would probably be more suitable. In concluding he says, the clergyman thinks that he will heal by laying on of hands, the medium's guide thinks that he will help the person, the magnetizer thinks that the vital fluid he projects will help, and groups praying send out collective thoughts for that purpose. These thoughts are waves or vibrations.

"The universe is full of vibrations; we do not see them, most of us do not even perceive them, but they are there all the same, going from one plane to another, radiating strength and eternal power." People are tiring of purely scientific formulas and are "turning their thoughts" to something of a more idealistic (or spiritual) nature, able at last to give comfort, not merely to their brains, but to their souls.

April 5th, 1940: *Social illness*, a new medical term which describes persons who are sick for no other reason than unhappiness over their environment, was recognized to-day by the American College of Physicians.

"A third of those who see a doctor do not have any definite bodily disease to account for their illness, and another third seem to have symptoms that are partly due to emotions."

"The ill-health arises from long-standing dissatisfaction in the business, social or home life of the individual, and this failure of adjustment to environment is manifested by a disturbance in some part of the personality, either as bodily symptoms of various kinds, capable of mimicking almost any disease or as effections of the spirit."

"Emotions are capable of affecting not only the heart and digestive system but the whole network of blood vessels."

"A study of 1,500 persons admitted to the Columbia-Presbyterian Medical Centre for cardiovascular disease, diabetes, broken bones and allergy showed that approximately 80 per cent were affected by some *psychic factor* that probably contributed to the illness."

Here is a vast field for psychic and spiritual healers, not drug and knife treatment.

"A person's family is one of the important units in this *social illness*."

"Once illness has been seen in the light of a complete family situation, it can never again appear as a simple matter."

"Illness from its social aspect, when viewed in such a light, may require a *complete* reorientation on the part of physicians and social agencies."

"Medicine must recognize man in his *spiritual aspect* as well as his *physical*. Spiritual healing takes place under spiritual law just as surgery finds its place under physical law." "Advances in thermogenics show conclusively that electric and para-electric fields offer ways of help for mankind yet unexplored. If patients can be 'tuned in' to harmonic powers such as cosmic rays, universal life energy will be given to humanity. These natural forces are there to be tapped! The basis of all spiritual healing is man's oneness with God and the adoption of the power of the God-consciousness in working toward perfection."

DR. RIBLET HOUT.

Jesus generally told those whom he healed: "See thou tell no man." Only the striking and sensational is recorded: it is quite probable that much was done privately that passed unrecorded. Publicity is not desirable, such as healing in a church before a crowd, making a "stunt" or a pompous formal ceremony of it, distracting the attention of healer and patient. In peace and quiet the healer can concentrate his efforts and effectively enter into the necessary "state of prayer" and the patient become receptive to the healing influence. A private healing centre, which becomes magnetized (holy ground) and accumulates power, is far more effective and desirable.

An article of mine in *Light*, February 3rd, 1938, is of interest along these lines:

"Much study is rightly given to the physical effects of medicine, and also some of its mental effects¹ but little has been given to its psychic effects. Alcohol has the effect on some normally kindly persons of changing them to cruel brutes (to put it baldly) and also of changing hard, violent characters to maudlin sentimentalists, temporarily. Of other drugs, those of the barbituric bases have the property of changing a gentle, happy person to a sullen, resentful type, when long administered. Many other could be mentioned, but these few raise the question: 'What permanent effect do they have on the psychic self?'

"Foods are studied as to calories, vitamins, etc., but what of the psychic effects? When my daughter was a small child her ambition was to go away from home and eat at restaurants. In time she did go for a year or so, and on returning frequently expressed pleasure at the superiority of the things 'mother' made, compared with the restaurant foods. I ventured the thought that it was because her mother 'cooked love' into it.

"In other words, when preparing food for her loved ones with thoughts of the good and pleasure it would give them, etc., she sent out and incorporated in the food certain psychic emanations, which no mechanical, machine-made food can have, nor food prepared by those who merely do it as a 'job.' In a restaurant also some of the personnel may not be desirable, psychically, morally or physically, and off-duty private quarrels, fights, hatred and loose living may develop noxious psychic states which contaminate the foods they handle with undesirable psychic properties. As a consequence, on eating such, indigestion, nervous irritability, instability and erratic behaviour follow, which cannot be accounted for by the victim or his medical advisor, due to lack of knowledge of these aspects of food effects.

"Of slum dwellings, saturated with the auras of poverty, unhappiness and vice, psychical researchers know the evil effects. Others occupying these places later suffer from these influences with unfortunate results not always recognized or understood. A sensitive person feels at once on entering such dwellings the repulsive atmosphere without knowing why, how much more so the unfortunates who are compelled to live there constantly? Here is a field of study—psychic as well as physical—in great need of scientific research."

In the January *Forum*, 1938, is an interesting and thought-provoking article by Sir Auckland Geddes, calling for consideration of the "Psychic Factors in Health." He pithily states:

"I have been attended by doctors who never even found out that I had any medical training; in fact, they never found out anything about me at all. They were concerned to treat 'the Injury' or 'the Disease'—not me, the patient; they were, in short, dealing with a pure abstraction and thinking that they were being very scientific.

"The more I have seen of life and death, of pain and suffering, the more clearly I have realized that there is never (in the real world outside the walls of the medical school and teaching hospital) a DISEASE to be treated; there is never an INJURY to be dealt with; there is just a sick child, woman, man to be helped to get well. In short, the real business of clinical medicine is not science. It is, in the case of each sufferer, a personal relationship into which sincerity and medical knowledge are suffused by the physician, and trust and some dependence by the patient.

"Please do not imagine that I am ignorant of or underestimate the advances in technique and in the sciences which underlie the practice of medicine. What I am speaking of is what seems to me to be a lag in development in the preparation of the medical student for that strangely close personal relationship into which he as a practitioner will have to enter with each of his patients one by one, alone and separately. I am not questioning the fact that the more a physician knows, the better equipped he is to do the job. But no amount of scientific knowledge, unless it be subordinate to an understanding of individual man, can ever make a medical man a true healer."

What happens in disease? The body is exhausted of much of its energy and needs help. The patient's psychic body, not being able to operate as fully as when no disorder exists, the psychic 'transformer' (spiritual body) of the healer is, as it were, connected in series with that of the patient, whose defective condenser (or psychic body), is thereby supplemented and strengthened for the time being to the point of restoring it to a normal condition temporarily, and enabling it to build up the physical defects to the point of natural action. Where the healer is not properly trained he or she may feel a loss of force afterward, but a good experienced healer feels benefited by a residue of surplus force left to him. His own condenser is also recharged during this little understood process. We may recall the healer of Nazareth, who being secretly touched by a woman for healing, said: "Who touched me? Virtue (force) has gone out of me," showing that the abstraction of force (by difference of potential) was immediately felt.

Carrington writes: "The human body reaches a point where it refuses to evolve energy no matter how

¹ Vitality, Fasting and Nutrition. Hereward Carrington, Ph.D.

much fuel (food) is forced into it, or how full a draught (breathing exercise) is turned into it. The mechanical engine does not recuperate and restore itself during its period of rest; the human body does. The engine continues to wear out and can never replace its parts; the body can. Thus the great difference between them is that the one (the body) is self-recuperating and human and needs sleep in order to effect this; the other (the engine) is not self-recuperating and needs no rest so long as it works at all.

"Food does not cause or create bodily energy, but merely repairs the body through which the energy flows, hence the equivalence but not the causation.

"Life is a power separate and distinct, capable of existing independently and outside of the body. This life force merely uses the body for its external manifestation—being transmitted through the body just as light is transmitted through a glass prism. On the health of the body depends the completeness of the manifestations of vital, psychic or spiritual power."

The renewal of vital, psychic energy or spiritual power takes place when we sleep, a process of which we are largely ignorant. Barry's idea is that "We shall never arrive at a satisfactory theory of sleep until we admit the presence of a vital force and the existence of an individual human spirit which withdraws, more or less completely, from the human body during the hour of sleep, and derives spiritual nourishment and invigoration during its sojourn in the spiritual world."

Thus the human body resembles, not the mechanical engine, but rather the storage battery, which must be recharged with electricity (energy) when exhausted, as well as have the water and chemical (food) replenished from time to time. Muldoon urges that: "You never would recuperate the nervous energy if the psychic body conformed everlastingly to the physical, and the two were in exact coincidence." For when the spiritual body goes out of the physical body during sleep, the vital energies are renewed and the body recharged through its condenser (the psychic body) collecting energy from the Infinite Spirit (of which we know practically nothing). During dreams or spiritual flights some of this energy is used up and we awake not as fully refreshed as when no dreams or flights occur.

A STUDY OF THE M.D. DICTATORSHIP

This is a statement of a number of experiences, pointing to the urgent and immediate need of reorientating the attitude of the M.D. branch of science in accord with experience and the better welfare of the public. I have the highest respect for the old type of family physician (a valued friend of the patient and his family), now almost extinct unfortunately.

The honest M.D. openly admits, in his various conventions, that his diagnoses are only 50 per cent correct. This is not to be wondered at when he has fifty to a hundred patients a day to study and treat. If to this is added the fact that so large a proportion of M.D.s are mere perfunctory "text-book parrots," whose main job is to get "all the money the traffic will bear," we cease to wonder at it, though the thoughtful person must deeply regret this condition.

Reports in a Chicago newspaper, March, 1941, record that a man was medically examined and sent up for induction in the army, when it was discovered that he had a wooden leg, a fact not discovered by the duly registered M.D. examiner, and in the same issue another man had a glass eye, not discovered by another M.D., yet these careless and incompetent members of the medical totalitarian trades union are the ones who certify people to the lunatic asylum and occasionally certify a cataleptic person to burial. (In the latter case decomposition is the only final proof that life is extinct.)

My father at twenty married and went to an insurance company to take a policy. He had just had a cold. The M.D. cheerfully informed him: "You have chronic pleurisy and will not live to be twenty-one." This M.D. died forty years before my father, who lived to be seventy-six years old.

A few months ago a Chicago newspaper reported the death of a man

¹ Projection of the Astral Body. Muldoon-Carrington.

at ninety-four years of age who was rejected for army service seventy-five years before, because of rapid pulse.

A lady of thirty was told she had T.B. and was dieted on raw meat, etc. Two years later, moving to another place, another M.D. examined her and told her she had no T.B., only nervous indigestion, which he treated. To-day the lady is approaching her eightieth year.

I have been advised to have two different and serious operations, warned that if I did not I had only two years to live. One such advice was eighteen years ago, the other four years back. Using my own judgment to treat myself along common-sense lines, I find myself at seventy-four more fit and healthy than when I was forty.

A report says a lady was ill and the M.D. could not help her and gave her up. She heard of a nature cure healer and was treated by him for two months and improved remarkably. Her people (M.D. fetish worshippers) insisted that she return to the M.D. fold. The new M.D. insisted on an immediate operation (strenuously objected to by the nature cure healer). She was taken to a hospital, *operated on and buried in ten days!* Usual report: "The operation was eminently successful . . . but the patient died!"

In an address to the American College of Surgeons (Chicago news report, 1941) Dr. Foss said:

"Hundreds of unnecessary operations are performed daily in this country. . . . The trouble applies to small unregulated hospitals mostly. He charged that for every well-trained surgeon there are probably *twenty* who do incompetent work. We all know this but have been loath to talk about it. What goes on behind operating-room doors is rarely known but to the surgeon and his assistants. To the patient and to his relatives an operation, *perhaps one entirely unnecessary*, may appear as a life-saving accomplishment for which the surgeon receives the blessings of the family and the everlasting gratitude of the patient. The problems confronting a surgeon who opens the human body are impossible to solve without sound training and basic laboratory science and extensive experience. The situation is a delicate one and so seriously important that it is coming to the attention of the public with increasing force."

Another text-book quack M.D., treating a high-strung, nervous lady told her that she had low blood pressure, and that she should be depressed and brooding over suicide, and seemed to resent it that the lady did not fit in with the infallible text-book. Naturally the lady was greatly upset by these morbid suggestions of the "expert" and qualified (?) M.D. Her family reassured and encouraged her and pointed out that she did not have to follow out the false ideas and (criminal) suggestions of the M.D.; yet these are the men who would make themselves by law the *infallible totalitarians* in healing, *abolishing* the real healers.

But why go on? The point is that healing *is a calling to which one is born*, and the schools, *instead* of taking any and all who have the cash and can memorize the text-books for a *job* as M.D., should check up on the *personal equation* of candidates (the teaching profession also fails on this vital matter), not only as to their common sense, but also (and most important) their uncommon *sensitivity* that feels the needs of the patients by a sixth sense, in place of relying on a perfunctory and rapid text-book diagnosis; recognizing patients as human beings, not as "exhibit A." A test is also imperative for eliminating the sadist. We have God-given anæsthetics to relieve pain, etc., yet I have read an M.D.'s article urging that "nature intended people to suffer" and refusing "twilight sleep" to a woman, regardless of her demand and inherent right to this merciful relief.

Let us have, not M.D.s, "mere Doctors of Medicine and Surgery," but H.D.s, "Doctors of healing," *using without restriction every known means to alleviate suffering and save life*; a drug and lancet skeleton with psychic factors plus common sense as the flesh and blood, figuratively speaking.

The problem is four thousand years old, the solution of Hammurabi (2050 B.C.) is drastic:

"If a doctor has treated a man with a metal knife, for a severe wound, and has caused the man to die, or has opened a man's tumour with a metal knife, and destroyed the man's eye, his hands shall be cut off."
 "If a doctor has treated the slave of a plebeian with a metal knife, for a severe wound, and caused him to die, he shall render slave for slave."

Still the code "gives the devil his due," so to speak, thus:

"If a doctor has treated a Freeman with a metal knife, for a severe wound, and has cured the Freeman, or has opened a Freeman's tumour with a metal knife, and cured the Freeman's eye, then he shall receive ten shekels of silver." (Approx. six dollars, or £1 5s. 10d.)

PREFACE TO CHAPTER 7

HOW TO SIT

To Do anything we must first learn HOW.

DESCRIBED from the "other side" in our feeble language, in the easiest way; in the development of mediumship, the circle of sitters is compared to a nest prepared for the egg by the parent birds; the sensitive medium compared to the egg, and the psychic forces concentrated on the medium, likened to the heat of the parent bird's body, developing the young chick, which development takes place within the egg and the sitters cannot force it, nor alter the natural laws controlling psychic and spiritual, as well as physical development, they can only aid and assist. As different species of birds have different lengths of time for development, according to *endowment, stage and kind of development or faculty*, so we vary in the length of time necessary to bring us to full development. But we have to *do our share from within*, they can only aid us, not force us.

If the sitters try to force the pace, it is like the bird prematurely chipping the egg-shell before it is ready, and is harmful. When in the fullness of time we are far enough developed "from within," we chip our own shells. They, spirits, do all that is possible from the outside, but we MUST do our part to develop to a higher condition or vibration and so contact them in every way in our power.

Mr. E. W. Oaten, editor of *The Two Worlds*, England, writes:

"The path of professional mediumship is a *hard and stony one*. Talking to Hunter Selkirk some months ago, we suggested to him that he might extend his activities over a larger area. He is certainly one of the finest clairvoyants in the kingdom, but he said: 'I have to be in the pit on Monday morning, and I'm not going to lose my work for the platform. Cutting coal in the pit is a great deal *EASIER* than practising as a public clairvoyant.' The same attitude is being taken by a number of physical mediums we know, and while the world is sadly in need of good mediums, it must not be forgotten that the path of Spiritualism has been strewn with broken reputations of good mediums for ninety years, who have been the victims of a system which condemned them to occasional failure and upon whose shoulders the whole blame for such failures was put. We agree that the world does need mediums, but it is also true that the world sadly needs people who have sufficient intelligence and spirituality to give a medium decent conditions at least, under which to exercise those powers of co-operation with the spirit world which make phenomena reliable and evidential."

"Like attracts like, and the silly, curious inquirer, who asks from no desire for information, but only to gratify a whim or an idle curiosity, or to entangle us in talk, is answered, if at all, by a spirit like himself."

"The higher and more spiritual beings here will not come in contact with those who do not care for the spiritual in these phenomena. When curiosity, amusement, business, or any material good is the object in view, then there are always wandering, border spirits, ready to pander to such desire. But to use psychic gifts so is to debase them, and often serious harm results to those who use them."

Speaking across the Border.

"When ailing or worried, seek not to commune with the spheres. A sick, or mentally disturbed member of a circle is a bar. The aura is vitiated, and objects take a distorted appearance. Harmonious and loving minds, pure and holy thoughts, healthful and cheerful bodily conditions, earnest seeking after truth, these are our best aids."

HOW TO SIT, AND ECTOPLASM

"What hurts most is jealous mistrust, angry feelings, unhealthy conditions of body or mind: chief of all, a prying, suspicious mind, bent on believing nothing and on trying to prove all to be an elaborate lie." *More Spirit Teachings.*

M.A. (Oxon) advises:

"If you can get an introduction to some experienced spiritualist on whose good faith you can rely, ask him for advice; and, if he is holding private circles, ask permission to attend one to see how he conducts séances, and what to expect. There is, however, difficulty in obtaining access to private circles, and in any case, you must rely chiefly on experience in your own family circle, or amongst your own friends, all strangers being excluded.

"Form a circle of from four to eight persons, half, or at least two, of a passive temperament, and preferably of the female sex, the rest of a more positive type. Sit, positive and negative alternately, secure against disturbance, in subdued light, round a small uncovered table. Place the palms of the hands flat upon its upper surface. The hands of each sitter need not touch those of his neighbour, though this is frequently done.

"Do not concentrate attention too fixedly on expected manifestations. (A detached attitude, alert to note occurrences, is desired.) Engage in cheerful, but *not frivolous* conversation. *Avoid dispute or argument.* Scepticism is no deterrent, but a bitter spirit of opposition may totally stop or impede manifestations. (The latter type of person is useless and time-wasting.) If conversation flags, music is a great help, if it is agreeable at all, and not if a kind to irritate the ear of a sensitive person.

"Patience is essential, and it may be necessary to meet ten or twelve times at short intervals, before anything occurs. If, after such a trial, you still fail, form a fresh circle. An hour should be the limit of an unsuccessful séance.

"If the table moves, let your pressure be so gentle on its surface that you are sure you are not aiding its motions. After some time you will probably find that the movement will continue if your hands are held over, but not in contact with it. Do not, however, try this until the movement is assured, and *be in no hurry* to get messages."

"When you think the time has come, let someone take command of the circle and act as spokesman. Explain to the unseen Intelligence that an agreed code of signals is desirable, and ask that a tilt may be given, at the right letter, as the alphabet is slowly repeated, forming the word that the Intelligence wishes to spell. It is convenient to use a single tilt for *no*, three for *yes*, and two for doubt or uncertainty. (In answer to questions.)

"When a satisfactory communication has been established, ask if you are rightly placed, and, if not, what order you should take. After this, ask who the Intelligence purports to be, which of the company is the medium, and such appropriate questions. If confusion occurs ascribe it to the dexterity that exists in directing the movements at first, with exactitude. Patience will remedy this. If you only satisfy yourself at first, that it is possible to speak with an Intelligence, separate from that of any person present, you will have gained much.

"The signals may take the form of raps. If so, use the same code of signals, and ask that the raps become clear, that they may be made on the table, or in a part of the room where they are demonstrably not produced by any normal means, but avoid any vexatious imposition of restrictions on free communications. Let the Intelligence use its own means. It rests greatly with the sitters to make the manifestations elevating, frivolous or even tricky.

"Should an attempt be made to entrance the medium, or to manifest by any violent methods, ask that the attempt be deferred until you can secure the presence of some experienced psychic or spiritualist. If the request is not heeded, discontinue the sitting. The process of developing a trance-medium is one that might disconcert an inexperienced inquirer.

"Lastly, try the results you get by the *light of Reason*. Maintain a level head and clear judgment. *Do not believe everything* you are told, for though the great unseen world contains many a wise and discerning spirit, it also has in it the *accumulation* of human folly, vanity and error, and this lies nearer to the surface than that which is wise and good; Distrust the free use of great names. Never for a moment abandon the use of your reason. Do not enter into a very solemn investigation in a spirit of idle curiosity or frivolity. Cultivate a reverent desire for what is pure, good and true. You will be repaid if you gain only a well-grounded conviction that there is a life after death for which a pure and good life before death is the best and wisest preparation."

SUGGESTIONS

- (1) "Endeavour to retain the same sitters at each meeting."
- (2) "Music, vocal or instrumental, helps to open each sitting, but is not an absolute necessity."
- (3) "Avoid excitement or fatigue for some hours before attending the circle. Never indulge in stimulants previous to a sitting. The forces used are drawn from the physical and psychical parts of our nature, and are therefore affected by the bodily and spiritual states of all concerned."
- (4) "Do not sit with, or admit to your circle, anyone whom you dislike, or in whom you have not perfect confidence. Avoid acrimonious dispute. Honest scepticism is no barrier to the enquiry, but prejudice and suspicion are undesirable anywhere."
- (5) "Absence of visible results is no proof that no advance has been made. Often most is done when the least is evident to any of our senses. Much may have been done by the spirit operators before the object of the meeting is accomplished. They are the workers; therefore it is not unreasonable to ask that you bring to each meeting of your circle the requisitions most desired, patience and perseverance." (Experienced mediums are often told to wait days or weeks, for preparations to be made by them and the spirits for special purposes.)
- (6) "If you have any deep-rooted *religious objection* to the subject, or any *bigoted aversion* to it, *leave it entirely alone*. You are unsuited to the enquiry, and will derive no benefit therefrom. While the facts crave no one's favour, they *fear no opposition*; but a scientific enquiry, as this is, is *no place* for the ventilation of intolerant opinions or prejudices, religious or scientific."

"If the medium does not go under control, he may describe what he sees clairvoyantly. At first the results may not be very much, but, as the medium progresses, wonderfully evidential messages will be given."

NOTES FOR SITTERS

Do NOT flash a light under any pretence, nor touch the entranced medium, nor *interrupt or disturb* a séance once begun. Serious results to the medium may follow such useless, ignorant and unnecessary acts. When proper instructions are given by a guide for a special purpose, light and touch may be allowed, strictly *as directed by the spirit*.

Do not talk or whisper and spoil the messages being given to others ; you would not want your messages spoiled. Nature's laws will not change to suit you, so if you have not patience and willingness to follow necessary and essential rules, *stay away*. Ask brief questions, but do not make long speeches about your affairs and waste precious minutes and the force that the spirits need.

"In sitting, seek not anxiously for anything ; it mars our plans to have a strong feeling present, fixed on any point. Maintain a serious, attentive mind. Above all, be earnest and prayerful, ready to hear, anxious for higher knowledge ; soaring up, not down to earth."

"At times it is desirable to isolate the medium in a cabinet, to preserve her aura intact."

"Music, if good, is well, but not necessary. We prefer quietness and attention."

"Retirement, meditation, fasting and prayer are so often the attendants on successful spirit influence."

We have frequently told you that the body should be in quiescence and the mind at peace."

"When the brain is active, then the vital force is drawn to the brain. When the brain is passive, the force flows to the nerves and we can then use it. When you eat, the stomach attracts the force and we cannot use it well."

"Development should only be undertaken in connection with a properly conducted developing circle at which a powerful medium is present. Until development has passed a certain stage, exercise of mediumship powers outside the limits of the developing circle should be strictly avoided. The guides can be trusted to signify when this stage is reached. Some guides refer to it as the stage when they are able to place a 'canopy' over the medium to act as a shield against all psychic influence outside of the control of the spirit guardian. Young developing mediums should not sit in indiscriminate circles, nor on public platforms before the canopy stage has been reached. This might take some years, five or six years is not uncommon. If this rule is not followed the mediumship would either remain semi-developed and unreliable, or would quickly burn itself out, and the medium's health may suffer."

"Many unstable minds are attracted to the mysterious. They fancy they would like to penetrate the veil from mere curiosity. They are vain and seek power and knowledge which others have not. 'TO SUCH IS DANGER.' 'TO THE TRUTH-SEEKER NONE.' Avoid those of immoderate, unreasoning, excited minds. You will need to appreciate the DELICATE CONDITIONS under which alone true communion is possible."

From *More Spirit Teachings*.

"In vain shalt thou, or any, call
The spirits from their golden day,
Except, like them, thou too canst say,
My spirit is at peace with all."

CHAPTER 7

ECTOPLASM

"There are more things in heaven and earth than are dreamed of in our philosophies."

PSYCHIC, from Psyche, the Greek for spirit or life, refers to the ethereal part of man's make-up, as distinguished from his material body. Research, of course, is to search again, or to search more deeply.

MATERIALIZATION—ETHEREALIZATION—TRANSFIGURATION, and self-luminous forms. These occur by reason of the spirit person building up a

presentiment of him- or herself, and becoming clothed upon with a substance called ECTOPLASM. Ecto, Greek for "outside" or "external to," and Plasma, the lymph or liquid part of unaltered blood. A protoplasmic substance exuding from the body of the medium, by manipulating which the intelligent discarnate entities produce partial or complete materializations. Teleplasm denotes this substance when acting at a distance from the medium's body, and Ideoplasm means moulding the stuff into the likeness of a self. Psychic Science studies the nature and properties of ectoplasm, the effect of its withdrawal from the medium and how it is used. This ectoplasm is slowly withdrawn from the psychic person or medium and is used to make visible the form of the spirit person present. It is slowly and carefully returned at the conclusion of the manifestation.

Our psychic or ethereal bodies may be projected, consciously or unconsciously, and may, under proper conditions, be seen by others, as well as by psychic persons. There are many other phases of psychic phenomena, but before going further let us clear our minds of some rubbish about these obscure, but natural phenomena, that has accumulated during the past centuries of ignorance and superstition, and try to understand the reality of these things, as we study without bias or prejudice and learn the natural and spiritual laws concerned.

Ectoplasm is matter, invisible and intangible in its primary state, but assuming vaporous, liquid or solid conditions, according to the stage of its condensation. It has its own peculiar ozone-like odour.

The conditions required are a dim red or blue light (more rarely ordinary light, which usually tends to dematerialize the ectoplasm violently, to the injury of the medium). This can be understood if we reflect that having been drawn slowly from the orifices of the medium's body, when an ignorant investigator flashes a white light, or grabs at the form, the ectoplasm is suddenly shot back into the medium's body, with disastrous results.

Dr. Crawford found by measuring the weights of both medium and sitters, that the sitters contribute to the flow of ectoplasm. The weight lost by the medium averaged, usually, 10-15 lb. On one occasion, however, it amounted to 54½ lb., the normal weight of the medium being 128 lb. The withdrawal of her bodily substance went on with difficulty in surges, as if an elastic resistance had to be overcome. The sitter's contribution is shown by a case where a tobacco addict was present at a séance, his body saturated with nicotine poison, and for some days afterwards the hapless medium (who did not use tobacco) suffered the effects of nicotine poisoning, her clean ectoplasm being contaminated by contacting the poisoned ectoplasm of the tobacco addict.

Speaking of Bien Boa, Prof. Richet says :

"At certain moments it was obliged to lean and bend, because of the great height it had assumed. Then suddenly his head sank, sank right down to the ground and disappeared. He did this three times in succession. In trying to compare this phenomenon to something, I can find nothing better than the figure of a jack-in-the-box, which comes out all of a sudden."

The phenomena of the birth of human organs or of complete bodies is twofold as it is followed by an equally mysterious dissolution of the temporary organization. There can be no question of delusion when a

spirit hand is held tightly and melts away in the sitter's grasp. Frank L. Burr, Editor of the *Hartford Times*, says of such a séance :

"Turning this strange hand palm towards me, I pushed my right forefinger entirely through the palm, till it came out an inch or more, visibly, from the back of the hand. When I withdrew it, the place closed up, much as a piece of putty would close under the circumstances, leaving a visible mark or scar, where the wound was, but not a hole. While I was still looking at it, the hand vanished quick as a lightning flash."

H. D. Jendsen, before the Dialectic Society, said :

"I have once been enabled to subject a spirit hand to pressure. The temperature, so far as I could judge, the same as that of the room, and the spirit hand felt soft and velvety, dissolving slowly under the greatest pressure to which I could submit it."

John King was seen by Florence Marryat to "hold a slate so that both hands were visible, and then let one hand dematerialize till it was no larger than a doll's, whilst the other remained the normal size."

Florence Marryat gives the following account of the dissolution of a spirit form :

"She (Kate King) took up her station against the drawing-room wall, with her arms extended as if she were crucified. Then three gas burners were turned on to their full extent in a room about sixteen feet square. The effect upon Katie was marvellous. She looked like hers if for the space of a second only, then she began gradually to melt away. I can compare the dematerialization of her form to nothing but a wax doll melting before a hot fire. First the features became blurred and indistinct; they seemed to run into each other. The eyes sunk in the sockets, the nose disappeared, the frontal bone fell in. Next the limbs appeared to give way under her, and she sank lower and lower on the carpet, like a crumbling edifice. At last there was nothing but her head left above the ground—then a heap of white drapery only, which disappeared with a whisk, as if a hand had pulled it after her—and we were left staring by the light of the three gas burners, at the spot on which Katie King had stood."

Dr. Vezzano once noticed the disappearance of the lower limbs of Eusapia Palladino. "John King" claimed to have dematerialized them in order to gain more power.

Florence Marryat was led by a materialized spirit behind the curtain to see the medium, Miss Showers. "The first sight of her terrified me. She appeared to have shrunk to half her usual size and the dress hung loosely on her figure. Her arms had disappeared, but putting my hands up the dress sleeve I found them diminished to the size of those of a little child—the fingers reaching only to where the elbows had been. The same miracle had happened to her feet, which only occupied half of her boots. She looked in fact like the mummy of a girl of four or six years old. The spirit told me to feel her face. The forehead was dry, rough and burning hot, but from the chin water was dropping freely on the bosom of her dress."

From the evidence of fifteen witnesses Aksakof describes the disappearance of the lower part of a medium's body, from the waist downward. In Mme d'Esperance's account she says :

"I relaxed my muscles and let my hands fall upon my lap and then I found that instead of resting against my knees they rested against the chair in which I was sitting. This discovery disturbed me greatly and I wondered if I were dreaming. I patted my skirt carefully, all over, trying to locate my limbs and the lower half of my body, but found that although the upper part of it—arms, chest, shoulders, etc.—was its natural size, all the lower part had entirely disappeared. I put my hands where my knees should have been, but nothing whatever was there but my dress and skirts. Nevertheless, I felt just as usual—better than usual in fact; so that if my attention had not been attracted by accident, I should probably have known nothing of the occurrence. Leaning forward to see if my feet were in their proper place I almost lost my balance. This frightened me very much and I felt that it was absolutely necessary to assure myself whether I was dreaming or the victim of an hallucination. To this end I reached over and took Prof. Seiling's hand, asking him to tell me if I was really seated in the chair. I awaited his answer in perfect agony of suspense. I felt his hand just as if it touched my knees; but he said: 'There is nothing there, nothing but your skirts.' This gave me a still greater fright. I pressed my free hand against my breast and felt my heart beating wildly." Four other persons verified this occurrence by passing their hands below her trunk. Fifteen minutes later her skirts fell out and her lower limbs reappeared in full view of the spectators. This examination caused her great distress and she was ill for three months afterwards."

Relation of medium to the forms manifesting.

Mrs. Mellen says :

"I feel as though I was that form, and yet I know I am not and that I am still seated on my chair. It is a kind of double consciousness—a far-away feeling, hard to define. At one moment I am hot, and the next moment cold. I sometimes have a choking, fainting, sinking sensation, when the form is out."

Mr. Thurston speaks of Mrs. Thompson :

"All the while Mrs. Thompson is in full consciousness, but she kept exclaiming that she felt 'all hollow' and the thing she noticed that whenever 'Clare's' fingers touched anyone, she distinctly felt a pricking sensation in her body, very similar to her experiences when she had been placed on an insulating chair and charged with electricity and persons had touched her to make sparks come from her."

When Florence Marryat was conducted into the cabinet (which is a small space enclosed by curtains) by a materialized spirit of Miss Showers (the medium), she was told :

"You will see that Rosie (the medium) is half her usual size and weight. I have borrowed the other half from her, which, combined with contributions from the sitters, goes to make up the body in which I show myself to you. If you increase the action of the vital half to such a degree that the two halves did not re-unite, you would kill her. You see that I can detach certain particles from her organism for my own use, and when I dematerialize, I restore these particles to her, and she becomes once more her normal size. You only hurry the reunion by violently detaining me, so as to injure her."

Thus we see the danger of ignorant persons trying primitive methods to see if the figure is genuine, by grasping it, etc. Psychic Research has more effective and quite safe ways to verify the reality of the phenomena.

Col. Olcott, in his experiments with Miss Compton, shut the medium up in a small cabinet, passed threads through holes bored in her ears and fastened them to the back of her chair. When the figure appeared from the cabinet, he asked it to stand on a weighing machine platform. Twice this was done, the records showing 77 and 59 lb. Olcott then left the figure outside and went into the cabinet. The medium was gone. Stepping out he again weighed the figure. This time the record was 52 lb. The spirit form then re-entered the cabinet from which other spirit forms emerged. Finally Olcott went into the cabinet with a lamp and found the medium just as he had left her at the beginning of the séance, with every thread unbroken and every seal undisturbed. After the return of consciousness the medium was weighed. Her weight was 121 lb.

Mme d'Esperance, speaking of ectoplasm as a solid, says :

"As soon as I have entered the cabinet my first impression is of being covered with spider-webs. Then I feel that the air is filled with substance, and a kind of white and vaporous mass, semi-luminous, like steam from a locomotive, is formed in front of the abdomen. After this mass has been tossed and agitated every way for some minutes, sometimes even half an hour, it suddenly stops, and then out of it is born a living being close to me." At another time she says : "It seemed that I could feel fine threads being drawn out of the pores of my body."

This is not always limited to the medium. The sitters also provide much of this substance, though they may not be aware of it. Such threads can be seen at times reaching from the sitters to the medium and are sometimes evident in photographs of telekinetic phenomena. Dr. Geley noted that the form of this substance varies between threads, cords, rigid rays, membranes and fabric or woven material, with indefinite and irregular outlines.

The ectoplasm may be coloured, but white is most frequent, perhaps because most easily materialised, but black, grey, purple and other colours are to be seen. Sometimes the visibility is clear and sharp, at other times hazy. The impression to the touch is sometimes moist and cold, sometimes viscous and sticky and more rarely dry and hard. At times, when a materialized figure has placed its hands on my head, I have observed that the draperies which hung down touching my cheek, were like exceedingly fine soap bubbles and I could see the iridescent colouring where the light struck it, such as a soap bubble displays; the touch on the cheek appeared to break some of these minute bubbles, causing a slight crackling,

as when the hand is thrust into a mass of fine soapsuds, and, on the withdrawal of the spirit person, the cheek was wet enough to cause an involuntary wiping off. On other occasions the material was of the nature of thick, heavy white silk, beautifully woven and having considerable body and substance. Frequently the visitor would hold up the robes and call attention to their beauty, whiteness and wonderful texture, inviting me to examine and notice the fact that there was no seam in it anywhere. Conan Doyle was permitted to take a bit of material for examination microscopically, and it was found to resemble a bit of skin, such as peels off after severe sunburn. On the other hand, a lady I knew was permitted to take a bit of material, which was of a silky character, and on submitting it to an expert silk merchant, for testing, he informed her that it was a rare kind of material, such as he had never seen. Ordinarily the silk filaments, as produced by the silkworm, are spun into fine threads and these are then woven into the silk fabric of commerce, but this sample appeared to be composed of the fine, unspun filaments themselves, not woven into a fabric, but laid crossing one another and adhering naturally with unfinished ends, and his opinion was that to make such a material it would need to be done slowly and carefully by hand and would cost around \$500 to \$600 per yard, instead of the ordinary \$1.00 or \$5.00 per yard. The substance often appears mobile, slow and reptilian in movement, or quick as lightning. It is extremely sensitive to light. The room temperature is affected (cooled), especially near the medium and the materialized figures.

We speak of spirit forms, etc., but it must be remembered that spirit, as such, cannot be seen physically. What we see is the form built up by the spirit person, using the ectoplasm from the medium, etc., just as we do not "see" each other, only the temporary physical form in which we are encased and through which we, as spirit entities, become manifest to other physical beings.

Dr. Geley found five striking analogies of the ectoplasmic process in the known organic realm: the chrysalis in which the body of the caterpillar is resolved into a creamy mass and re-formed into a butterfly; the cold light of insects and microbes; the pseudopods of some protozoa, and certain similarities in the evolution of animal forms and dermoid cysts.

Conan Doyle suggests that the psychic rods, in telekinesis, may not be strong in themselves, but may carry strength, as a copper wire carries electricity.

According to all indications the ectoplasmic lines convey feeling and emotion also, as well as will power, not only between the medium and the materialized figure, but also between the medium and sitters also.

Mme d'Esperance writes, in *Shadowland*:

"I felt conscious of the thoughts, or rather the feelings, of every one in the room, but had no inclination to as much as lift a finger to enable me to see anything, my brain apparently becoming a sort of whispering gallery, where the thoughts of other persons resolved themselves into an embodied form and resounded as though actual substantial objects. Was anyone suffering? I felt the pain. Was anyone worried or depressed? I felt it instantly. Joy or sorrow made themselves in some way reproduced in myself. If anyone left his or her seat, thus breaking the chain, this fact was communicated to me in a mysterious but unmistakable manner." Again: "I lost physical strength, but no particle of my individuality. On the contrary, the loss of physical power seemed but to intensify that of the senses. Distant sounds, beyond hearing at other times, became painfully audible; a movement of any of the sitters sent a vibration through every nerve; a sudden exclamation caused a sensation of terror; the very thoughts of the persons in the room made themselves felt as though they were material objects."

I have found some unusually sensitive mediums who suffer such painful exaggeration of sound, etc., for hours or all day before a good séance, a whisper seems a shout and a slight sound is heard as a thunderclap. An incautious movement in a séance on my part, unheard and in the dark, when ten feet from the medium, would cause her to cry out, "Oh, don't do that, you pull my insides out," while a cough seems like a blow in the face to her.

As some sitters contribute more largely to results than others, the medium welcomes such, as it saves her much exhaustion. This fact and the importance of proper conditions is indicated by the following experience.

At the time appointed the medium was marooned at a distance, with a defective car. Arriving late, fretting and flustered by the annoyance and delay, she was not in the proper condition of "an even mind" until after half an hour's rest, and even then the after-effects continued in her mind. Consequently, we were about half an hour after commencing the séance, before getting results. There were nine people present, in horseshoe formation, two women (mediums) on the right-hand end, two women with a year-and-a-half-old child on the left, and also a medium next to them, two women (new to this work), myself between them, at the crown of the horseshoe, the others between.

When, at last, materializations occurred, seven figures came out to the two women on the right (a second figure tried to come out at the same time at another opening of the cabinet, but was not quite able to). Then, the child being restless, the mother interrupted proceedings to retire. This made more difficulty.

Apart from the disturbance caused by the restless child, experience shows that children should not be admitted to circles, for, like everyone else, they are drawn upon, and until the age of adolescence (or, better yet, maturity) their mental make-up has not acquired stability, and though unobservant parents may not notice it, undesirable nervous and mental conditions may be set up to the detriment of the child. Even where natural mediumistic faculties show in a child, forcing premature development is harmful.

Resuming our efforts to attain the essential "even mind," figures came to all but three of the sitters, with evident effort, as, in addition to the previous interruption, the two women who had seven figures come to them now wished to leave also. Though they were persuaded to remain and support the forces, their discontent diminished the power. It is strange that mediums, as these women were, are so ignorant of spiritual laws, or callous of others, that they do not co-operate with their fellows.

Figures came to the two between whom I was sandwiched, and the meeting closed. None came to the medium on the left, who had been squirming and twisting in his seat most of the time, nor to myself and another. So strenuously did they draw upon this medium for power that, when I walked a short way with him afterwards, he was taken ill in the street, and he said to me: "If I had known that the forces would use me so much I would not have gone." The guides said that they made a special effort to demonstrate for the two new inquirers.

It would seem that these events were a proof of genuineness. A

fraudulent medium *would not* have been affected by the delay of a car, the interruption of the woman and child leaving, the mental effect of the two women impatient to leave, nor would the other medium have suffered so much. Such failures contain lessons for us in the "gentle art" of what *not* to do in séances.

At one of Mrs. Mellon's séances in Sydney a form, after walking about, lay down on the platform, stretched out the limbs in the presence of all, and each member of the body separately dematerialised.

When matter passes through matter, or when apports are brought into the séance room, the process of dematerialization may be identical. The following account is given in *Shadowland* by Mme d'Esperance :

"A lady brought a brilliantly coloured Persian silk scarf. Yolanda (the control) took great delight in it. She could not be induced to part with it. When she had disappeared and the séance closed, the scarf also vanished. The next time she was asked what she had done with it. Yolanda seemed a little nonplussed at the question, but in an instant she made a few movements with her hands in the air and over her shoulders and the scarf was there, draped as she had arranged it on the previous evening. She never trusted this scarf out of her hands. When she herself gradually dissolved into mist, under the scrutiny of twenty pairs of eyes, the scarf itself would gradually vanish in the same manner as its wearer, and no search we might make afterwards ever discovered its whereabouts. Yet Yolanda assured us gleefully that we failed to see it because we were blind, for the scarf had never left the room. This seemed to amuse her and she never tired of mystifying us by making things invisible to our eyes." (See page 83.)

Katie King, in answer to a question : "Where do you go when you disappear?" answered : "Into the medium, giving her back all the vitality which I took from her. When I have got very much from her, if any one of you were to take her suddenly round the waist and try to carry her, you might kill her on the spot, she might suffocate. I can go in and out of her readily, but understand, I am not her—not her double; they talk a deal of rubbish about doubles. I am 'myself' all the time."

Dr. T. Glen Hamilton (Canada's Sir William Crookes) (*Psychic Science*, January, 1933) on the building and photographing of a three-dimensional ectoplasmic ship in the Winnipeg circle. "John King" and "Walter" were responsible for the experiment. Coming through mediums Mary M. and X. they carried on a dialogue pretending that they were aboard John King's pirate ship and amongst a crew of piratical ruffians. It was hinted that this play-acting had a psychological purpose, the recovery of past memories and the creation of the thought-image of a sailing-ship. Eventually the ectoplasmic ship was built, but, owing to some indecision in giving the signal to take the photograph, it "came into port badly damaged." Dr. Hamilton remarks :

"No matter how great we may conceive the unknown powers of the human organism to be, we cannot conceive of it giving rise to an objective mass showing purposive, mechanistic construction, such as that disclosed in this ship-teleplasm. We are forced to conclude that the supernormal personalities in this case (by some means yet unknown to us) so manipulated or otherwise influenced the primary materializing substance after it had left the body, or was otherwise brought into its objective state, as to cause it to represent the idea which they, the unseen directors, had in view, namely, the idea of a sailing ship."

The notes of Archdeacon Colley, of dematerialization at a séance in 1877, are of great interest.

"As I brought my sweet companion close up to him (the medium), the gossamer filament or cord again came into view; its attenuated and vanishing point being, as before, towards the heart. Greatly wondering, yet keen to observe, did I notice how, by means of this vapoury cord, the psychic figure was sucked *back into* the body of the medium. For, like a waterspout at sea, funnel-shaped, or a sand column such as I have seen in Egypt—horizontal instead of vertical—the vital power of our medium appeared to absorb and draw in the spirit form, but at my desire, so gradually that I was enabled quite leisurely thus closely to observe the process. For, leaning against and holding my friend with my left arm at his back and my left ear and cheek at his breast, his heart beating in an alarming way, I saw him *receive back* the lovely birth of the invisible spheres, into his robust, corporeal person. As I gazed on the sweet face of the disintegrating spirit form, within three or four inches of its features, I again marked the fair lineaments, eyes, hair and delicate complexion, and kissed the dainty hand, as, in process of absorption, it *dissolved* and was *drawn through* the texture and substance of his black coat into our friend's bosom."

The Archdeacon once spoke to a materialized figure, before her extrusion was complete, and he saw the recognition in her eyes and

heard her whisper, during the psychic parturition : "So glad to see you."

On one occasion a minister friend of Dr. Monck (the medium) materialized. By common consent the medium was carefully awakened. Dazed for a moment, and most astonished, our aroused friend looked inquiringly at the materialized spirit form, and, jumping up from the sofa, on which we had placed him, he excitedly rushed forward to his one-time fellow-student, shouting : "Why, it's Sam," and then there was handshaking and brotherly greetings between the two. When both friends were about to speak at once there was a momentary impasse and neither seemed able to articulate, the medium's breath appearing needed by Samuel when he essayed to speak, while the materialized form checked in his utterance when the medium began to speak.

One spirit explained why the voices did not always sound like the friend's remembered voice. He said : "What you call ectoplasm is drawn from the throats of those in the circle, to form a new speaking organism, and it did not always combine chemically so that they could reproduce the exact tone. The medium is the *catalyst* (essential to complete blending) and the spirit chemists did all they could, but differences of chemistry among the members present, made it hard, except when all present had nearly the same composition." Again this is strikingly like blood transfusion, where the blood injected must be of the same "type" as that of the patient to secure the proper effect.

Once my sister came and began to sing a hymn. I tried to join in and found my throat clogged and she stopped. She had been drawing on my throat and when I tried to use it, it stopped her singing.

CHAPTER 8

MATERIALIZATION

"All night the spirit of Patroclus stood by me and enjoined me in every particular and was wonderfully like himself."

ACHILLES. (1000 B.C.)

MATERIALIZATION, the making visible of something normally invisible, as, for example, a jet of superheated steam in a hot room would be invisible and one might be badly scalded by walking across its path, but if the jet is shot into cold air it at once becomes visible as an apparent solid—the building up of a temporary structure to form a figure or part of a person who has progressed into the next condition of continued life.

Of the *modus operandi* little is yet known, but the reality of the fact is beyond dispute, based on innumerable recorded experiences.

In materialization, the substance used is drawn or exuded from the body of a psychic or medium and in a less degree from all the sitters present at a séance. This invisible substance, called "ectoplasm," which becomes visible when condensed or materialized, may be formed into various shapes resembling the spirit entity manifesting, or forming limbs for the purpose of moving objects at a distance from the psychic where "psychic rods" or pseudopods, as Crawford calls them, are extruded from the body of the medium to cause telekinesis (movement of objects at a distance) and to form temporary vocal apparatus as in independent voice and trumpet manifestations.

The solid, dense phenomenon is generally understood by the word materialization; in "etherization" the phenomenon is diaphanous and intangible, the furniture being frequently visible through the figure, which is often more self-luminous than the more dense manifestation. Sometimes the objective figure is so attenuated as to be invisible to all but a clairvoyant. "Transfiguration," in which the ectoplasmic material transfigures or covers the face or person of the medium, taking on the form of another.

Transfiguration of the medium by overcasting or overshadowing him with ectoplasm is not infrequent. The face or the whole person may be "changed into another man." For example, some years ago I was visiting some friends in Davenport, Ia. We were sitting round a dining-table (about eight persons in ordinary bright light, chatting on general subjects) when my attention was attracted to a clean-shaven young man on the opposite side of the table. As I looked at him casually I saw a dark

MATERIALIZATION

77

moustache gradually form on his shaven lip, his hair receded from his forehead and next instant I realized that I was looking into the face of my younger brother, killed four years before at Vimy Ridge. Presently this distinct phenomenon faded.

The most wonderful of all phases of materialization is a face or full figure appearing in complete darkness, as if formed out of self-luminous material, or moonbeams. This is rare. Out of over two thousand miscellaneous séances I have rarely seen it. However, I have seen this amazing and beautiful phenomenon half a dozen times in stygian darkness in my room alone.

There are various sorts of in-between demonstrations and combinations. Conditions and mediumistic peculiarities govern them.

Wax moulds have been obtained of the hands, feet and even the face of the spirit person manifesting. To prevent fraud the investigators have brought their own wax, coloured without the knowledge of the medium, so that if he introduced any it would be apparent by the difference in colour. This special wax did not affect results. Rubber gloves filled with air or water have been tried, to duplicate these spirit hands, but fail, as they are distorted and have no characteristic lines, creases and marks of the human hand. Finger-prints from these wax moulds show different markings from any of the finger-prints of the sitters, thus proving a different source.

Just how the appearances are built up is not known. They appear in various ways. Some have described the process as analogous to electro-plating, wherein a *thin shell* is deposited on a mould. Other cases seem to lack depth, the third dimension, and appear like a print or drawing—*flat*. This has given rise to the idea of their being faked. In other cases they evolve in a more or less complete form and solid to the touch. On one occasion a face appeared incomplete. Perfect in other respects, the face had no eyes, only sockets, and no teeth. The voice having a hissing sound, the mouth was partly marred as if by the cicatrix of a burn and a small bit of unorganized ectoplasm hung from it.

Generally the medium is in trance, but not always, and the trance condition may be preceded by apparently painful groans and contortions, but as development progresses these disappear and an experienced medium may go into trance as easily as in going to sleep or apparently not even go into trance at all during phenomena.

Sir William Crookes was the first modern scientist to seriously investigate materializations. Katie King offered him every opportunity for investigation. She even allowed Crookes to enter the cabinet where, armed with a phosphorus lamp, he saw both the medium and Katie at the same time. Some sixty years later Katie King came to Dr. T. Glen Hamilton, of Winnipeg, who was enabled to obtain excellent photographs of the materialization of this beautiful young woman, and much valuable instruction.

The next systematic investigation was by Prof. Richet. "At the Villa Carmen I saw a fully organized form rise from the floor. At first it was only a white opaque spot like a handkerchief lying on the ground before the curtain; then this handkerchief quickly assumed the form of a human head level with the floor, and a few moments later it rose up in a

straight line and became a small man enveloped in a kind of white burnous who took two or three halting steps in front of the curtain and then sank to the floor and disappeared, as if through a trap door. *But there was no trap door."*

Dr. Hereward Carrington, one of the keenest fraud-hunters among psychical researchers, writes :

"I myself have observed materializations under perfect conditions of control, and have had the temporary hand melt within my own, as I held it firmly grasped. This hand was a perfectly formed physiological structure, warm, likelike, and having all the attributes of the human hand—yet both the medium's hands were securely held by two controllers, and visible in the red light. Let me repeat, this hand was not pulled away, but somehow *melted* in my grasp as I held it."

Mme d'Esperance, control Yolanda, at one time, carried her arm as if in pain, Mme d'Esperance having burned her arm, previous to the séance, yet at another time Mme d'Esperance had dislocated her shoulder and wore a surgical bandage for several days, Yolanda appeared with both arms uninjured, nor did she exhibit any sign of weakness, for she lifted a pitcher of water with her right hand, a feat which under the circumstances would have been impossible for the medium, who supposes that Yolanda got enough strength and material from the sitters (there being twenty), while on the other occasion there were but ten.

At a meeting I attended some twenty persons were assembled and ready to proceed when the medium spoke to the host of the group, and said that he could not sit as conditions were not right. Thereupon a number left. I was privately asked to wait, and when only twelve were left the sitting proceeded, with a single white light at the side of the room. It transpired that four of those who left had been drinking at a party, and though the effects were not specially apparent, they were only looking for amusement and mischief, a most undesirable condition in which to attempt contact with the other world, both for themselves, the sitters, and most of all for the medium.

A large clothes-closet in the room had been emptied for use as a cabinet, and a black curtain hung in front of it. A black cloth, of a rough texture, was laid on the floor, extending from the back of the cabinet to eight feet outside. A committee of three, one being myself, was invited to enter the cabinet. We did so, and caused the medium to remove all his clothing, stripped him to the skin. He was then seated on a plain wooden chair, his hands, filled with flour, on his knees; his feet in a shallow pan, with half-an-inch of flour under them. I secured all his clothing, including especially his white shirt and collar, dark tie and shoes, and took them out into the main room, placing them on a table in the rear of the sitters. Immediately the committee was called to the cabinet curtain and greeted, a hand, projected from within, vigorously striking each one on the shoulder several times, the sound being heard by all in the room. If this had been the medium his flour-covered hands would have marked the dark coats of the committee, but examination showed no sign of flour.

Various phenomena took place, the last item as follows: I was directed to stand at the end of the black cloth, farthest from the cabinet. A figure, alleged to be my brother, came close to me out of nowhere in particular. I did not recognize his features, nor were they those of the medium. The figure wore a dark suit, white shirt, and collar, and a dark

red tie. I was then told to follow the figure to the floor as it dematerialized. This I did, going down on my knees as it went down two feet in front of me till it vanished, apparently into the black cloth on the floor. I at once pinned my handkerchief to the vanishing point.

On the conclusion of the séance, measurements showed that the distance was eight feet from the medium. He would have had to take several steps to reach that point, but no marks were found on the rough, black cloth or adjacent floor. On entering the cabinet with the medium's clothes he was found as he had been left, with no marks about the cabinet, the floor in contact with his hands and feet just getting "doughy" from perspiration, showing continuous contact.

Some years ago, when sitting with a well-known materializing medium, the late Mrs. E. A. Tomson, in Chicago, I was in a front seat, able to observe closely. A figure appeared, apparently a guide or teacher, clothed in long flowing white robes, after the manner of the ancient Greeks, the bottom of the robe being embellished with a Greek fret or key pattern, in rich purple-coloured lines. As an architect and C.E. I was specially interested in this design, frequently used in architecture, and leaned closer to observe whether it was woven as an integral part of the fabric, or applied by stitching on the surface.

Imagine my astonishment as I looked to see this 8-inch wide fret pattern become blurred and foggy, and then as the fogginess faded the *fret pattern had disappeared* and in its place was a 5-inch *solid band* of the same rich purple colour, the whole thing being in movement, billowing and undulating as the figure waved its arms.

As I was mentally active and keenly interested, measuring mentally the width of the border, noting its colour, studying its construction, etc., I was not in the proper state for hallucination. The room was bare, save for the usual cabinet (examined), chairs of the sitters, and red light, usual on such occasions. The medium had been stripped and examined by a committee of ladies, clothed in a loose dressing-gown (examined also), and her hands held by some of the committee until she was seated in the cabinet.

An old-fashioned "dissolving view," or a cinema apparatus, might imitate this on a flat surface, but no such apparatus was in the room, and even then it could not produce the effect on the constantly undulating robe border, which would at times be out of focus, as well as fail to register on the edge, with such an appliance.

Here is a complete report of a remarkable séance :

On Sunday, October 6th, 1935, I was invited to a private house to take part in a séance with a visiting medium from Seattle, Washington—Clarence Britton. The room was an ordinary one in the house, with an alcove about 4 feet by 6 feet, used as a cabinet. As an architect and civil engineer, I naturally examined the place, and in addition, the household cat having located itself under the chair set for the medium, the whole cabinet was turned topsy-turvy to oust her. The curtains were pulled aside, the medium's chair was turned face down, etc., all being rearranged under my observation. Beside the cabinet curtain there was a folding card-table, on which was a zither, a small mouth-organ, and a concertina, the latter tied together with strings and sealed with wax, so

that it could not be operated normally. Previously I sat in the cabinet about five minutes, in the medium's chair, with curtains open and also closed, and inspected all possibilities of operating the articles on the card-table. I found that the large arm-chair placed the medium forward of the table, so that if he wished to touch things on it he must sit up straight and twist himself awkwardly a half turn to the rear. Such a movement would be heard by me 5 feet away, but I heard no such sounds.

The medium, dressed in a black suit and shirt (no white clothing), first addressed the small group, stating that he went into complete trance and did not know what happened, if anything, and when told by people afterwards, he wondered whether to believe the strange things they related or not. Also, he could not say if anything would happen, and if nothing happened no fee would be expected. In case of a successful séance, five shillings was the moderate fee for each person. Conditions governed, and the sitters made the conditions. He asked me to tie his hands behind him, with a bandage of non-slipping material, and another sitter also took part in the tying. He then sat in a folding chair, temporarily placed within the opening of the cabinet curtains, his head projecting through, and asked a lady, seated opposite to him, to come up and lay both hands on his head. Then he said: "Take firm hold of my coat collar and pull steadily," also requesting the group to count slowly. Before 20 was reached the lady staggered back in the space before the curtain, exclaiming in astonishment: "His coat is off," as she held it for all to see. The medium at once came out of the cabinet, coatless, and turned for everyone to note his hands still firmly tied behind him, and asked me to release him. This I had some trouble in doing, as he was so firmly tied. I noticed that his hands were half closed, rigid and cold as marble. This is not an unusual condition in trance, but I feared that I had drawn the bandage too tightly, stopping the circulation. No harm ensued, however. I examined the coat in full light. It was of good serge, well tailored, and there was no evidence of trick sleeves or other stage "properties."

The light used was a green light at the back of the room, directed full on the cabinet and of greater brightness than is usual in materialization, everyone present being visible. The ordinary light bulb (of which more later) was removed from the central ceiling fixture, to ensure against the accidental turning on of a strong light and harming the entranced medium.

The medium now entered the cabinet and sat in the cabinet chair, the temporary one having been removed, and during the singing of a hymn went into complete trance, several voices being heard consulting within the cabinet.

The curtain being bulged at one side admitting some light, the nearest lady reached forward to correct this, but a slender, white woman's hand slid out from the cabinet and adjusted this, almost touching the hand of the sitter, who gave a startled cry of surprise.

This slender, white hand was then thrust THROUGH THE FABRIC OF THE CURTAIN, away from the opening, and moved horizontally back and forth several times in front of it, the folds of the curtain, clearly visible, remaining hanging straight down, UNMOVED, though the hand moved some 16 inches across the folds.



See page 77.

[Photo by Dr. T. Glen Hamilton, Winnipeg, Canada]

FIGURE 1.—MATERIALIZATION

"Katie King" materialized above the medium, who is in deep trance. Note the temporary emaciation of medium due to withdrawal of needed ectoplasm. For detail see Figure 2.



See page 77.]

[Photo by Dr. T. Glen Hamilton, Winnipeg, Canada]

FIGURE 2.

Enlargement of materialization of "Katie King" shown in previous picture. Note the beautiful face, long wavy hair, delicate veiling of ectoplasm and patches of unorganized ectoplasm not being used.



See page 89.]

FIGURE 3.—MATERIALIZATION
Infra-red ray photo of medium's spirit daughter, materialized, and sitting on her mother's lap, after walking round the room and talking to sitters.
Mrs. Musa, medium.



See page 89.]

FIGURE 4.—MATERIALIZATION
Infra-red ray photo of Hypatia, guide to Mr. Dasing.
Mmes Dasing and Musa, mediums.



See page 112.]

[Photo by Harry Edwards, Balham Psychic Research Society]

FIGURE 5.
Infra-red ray photo of medium (the late "Jack Webber") in trumpet seance. Note the ectoplasm tubes, one from mouth, one from solar plexus of medium to the two trumpets. Medium tied to chair. Sitters hands held.



See page 112.]

[Photo by Dr. Dunmore, Chicago, Ill.]

FIGURE 6.—PSYCHIC PHOTOGRAPH
Mrs. Arthur J. Wills (affectionately known to her intimates and to the spirit world as Lady Jane). Top right-hand face.



See page 113.]

[Photo by F. N. Foster, Chicago]

FIGURE 7.

Mr. Frederick Lentsch's portrait surrounded by psychic pictures of near relatives (all recognized) and his guide.



See page 113.]

[Photo by Edwin Parkinson, Vancouver, B.C.]

FIGURE 8.—PSYCHIC PHOTO.

Two young airmen, killed in the world war of 1914-1918. Parents in group of sitters. Note double picture, one showing plane in air, with the two peeping over the side; larger picture of plane grounded with the two men standing by. Very unusual photograph.

Five times during the séance we were told to observe the medium, the slender white hand drew back the curtains, revealing the medium sprawled in the chair, apparently in a cataleptic condition, slightly turned away from the room hands on knees, no change of position or condition being observable at any of these exposures. The slender white hands flitting gracefully about the edges of the curtains at the same time, with gentle touches.

Next, the curtains being closed, the control within requested that the mouth-organ be held close to the curtain, aside from the opening, when it vanished apparently *through* the fabric of the curtain, and an instant later a tune was heard being *whistled* within the cabinet, accompanied *at the same time* by the music of the mouth organ.

After that the zither was played as it lay on the table outside, no hands or other means being visible, and the curtain folds, plainly visible, being *unmoved*.

On request from the control, the sealed concertina was passed in at the opening of the curtains and voices consulted, one saying: "Put it on the floor till we build up strength." In a moment it was playing vigorously. On examination afterwards, I found the strings and seals unbroken, and the marks noticed on the first inspection also intact.

Next, a well-rendered song was heard in the sweet voice of a young woman. I noted at this point (being seated about five feet in front of the cabinet and clearly seeing and hearing every detail) that the medium was breathing somewhat stertorously, with some apparent difficulty, as if a rather thick, glutinous fluid obstructed his throat, causing slight gurgling and choking sounds. The singer continued right on, however, only the notes being blurred, so to speak, when the momentary paroxysms of choking occurred to the medium.

One fine-looking man, about six feet high, came in the blue broad-cloth uniform of a military officer of half a century back, with shoulder-straps, leather belt and three-inch metal buckle, cap with metal insignia. He was promptly recognized as a relative by the lady of the house, and as he disappeared a musket shot was heard within the cabinet, apparently in the corner near the medium's feet. Not the sharp crack of modern smokeless explosive, but the more dull heavy bang of a musket of the sixties.

Some figures disappeared into the floor and some, as the head vanished into the floor, held up their hands and waved a farewell as the hands melted into the floor also.

To me the most striking manifestation was the appearance of Edison, his well-known face being instantly recognized by everyone present, his rather long white hair brushed over one side and one unruly lock hanging over the temple, as was its wont when he bent over his work. He asked for the electric light bulb which had been removed from the central fixture, and on receiving it retired into the cabinet, coming out next instant with the bulb lighted, not, he it noted, uniformly and fully lighted as is usual via wires, etc., radiating the accustomed yellow-tinted light around, but, as he held it by the base at an angle of forty-five degrees, the strange light appeared only in the lower portion of the bulb. It will be objected that this was luminous paint, put on the outside? Not a bit

of it. Luminous paint has its own characteristic greenish-yellow phosphorescent colour, with somewhat blurred edges, and is opaque, so to speak, and would be applied outside.

This was a bright, pellucid, blue-white light distinctly *inside of the sealed bulb*. It is difficult to describe, but imagine light as a liquid and that a tablespoonful of this "liquid" light was poured into the sealed bulb, gravitating to the lowest level and lighting up only that lowest part with which it was in contact. Curiously enough, the light varied in intensity, being much more brilliant at the bottom of the "spoonful" and grading off towards the surface of our imaginary "liquid." Differing from a liquid, however, in that it did not change the position of its surface plane when some movement of the bulb occurred, adhering apparently to the bulb surface where it was originally "materialized." Its cold, star-like radiance seemed to travel only a few inches from the bulb, yet its apparent brightness and intensity would normally illuminate objects several feet distant.

The séance was wholly unexpected, and close observation at the time, and notes made immediately thereafter, are the basis of this item.

Some use an ordinary light in the next room, more or less shaded to avoid direct actinic action. Good results are also obtained in soft moonlight, which is weak in actinic rays.

The following unexpected, open-air demonstration is of interest:

About three years ago I attended the masonic funeral of a friend. There were some two hundred brethren present, surrounding the grave, and for some unknown reason I found myself standing alone about four feet within the circle. I also became aware that I was standing at the foot of my wife's grave, which was within the circle; the open grave of the deceased brother being in line with and about twenty feet beyond the head of her grave. Naturally, I thought deeply of her. During the beautiful masonic service the W.M. spoke of: "The severing of a link here below but binds us more strongly to those above," when I felt the distinct pressure of a hand on my left shoulder, which, for about a foot of area, at the same time *became numb* for a few moments.

Presently the W.M. again expressed a similar beautiful and inspiring thought, when I again felt *the pressure and numbness*. Surprised, I turned to see who touched me, but no brother had moved or was near enough to touch me; all were deeply intent on the service. This, in the bright sunlight and open air, is rare. Doubtless, there were quite a number in the double row encircling the grave (gathered together in one place, with one accord, unified by the common loss) who were psychic without being aware of it, and provided the great power needed in daylight to manifest by touch, though not by sight.

Now for the sequel. The next day I visited a medium who knew nothing of the matter. My wife came and talked to me, and I thanked her for emphasizing the fine thought of the W.M. by touching me. To my astonishment, she said: "I did not touch you, my dear; I was not there. *I do not like that place. I never go there.* It was your mother who touched you. I was with you at home later when you burned the toast," and her gentle, amused laugh followed. There was no telepathy here, for the medium knew nothing of the matter, and the message flatly con-

tradicted any ideas in my mind, which was naturally filled with the thought of my wife touching me.

Hence, telepathy and the subconscious will not fit the facts, much less explain them. Here an independent entity is in evidence with ideas foreign to those of the persons experiencing the phenomena.

Another shibboleth of the *wise ones* is exploded also. They allege that all communications received are trivial and childish, and will no doubt cite the burned toast as a case in point: that, however, was a singularly apt and welcome message to me. When my wife was with us, I sometimes invaded her kitchen and professed to tell her how to cook, and was playfully run out of the kitchen at the point (figuratively speaking) of a big kitchen spoon and sometimes with the remark: "I shall let you do the cooking yourself some day, and *then you will find out.*" My failure at such a simple thing as toasting would naturally give rise to her happy little laugh and point the moral of the incident.

On another occasion, in spite of unfavourable weather conditions and only four men present, the usual sitters being kept away by the severe thunderstorm, we had splendid results. A figure came out of the cabinet, passed in front of the medium, who was seated five feet outside of the cabinet, and continued round the circle towards me, bearing a message on a slate. When it had gone five feet beyond the medium, I said to the partially entranced medium: "Do you see this figure, Mrs. M., coming towards me?" The figure instantly stopped, turned facing the medium, shuddered and became rigid as a marble statue. The medium, slowly and with difficulty, said: "Yes, I see it, but when you speak to me you interfere with the vibrations." I apologized for interfering and the medium became silent. In a few seconds the rigid figure again shuddered, straightened up, faced my way and went on with its purpose of giving me the slate. We see that the medium, even when not fully entranced, is under great stress and upon her condition depends the completeness of the manifestations.

At times this medium would talk to the entities, when conditions were good, and took as much pleasure in the phenomena as did the sitters. Strange to say, however, she strongly objected to their touching her and would tell them to "Go away from me. Don't touch me," when some figure would pretend to touch her in a teasing way, knowing her objection, and the figure would then turn away from her chuckling merrily at the little joke. They never actually touched her—except when she was in complete trance, to heal a toothache.

On June 12th, 1929, my wife passed into the higher life and among her belongings was a favourite silk scarf, dark maroon colour, twelve inches wide and six feet long, with embroidered and fringed ends. Some months later I attended a materializing séance, Mrs. Elizabeth Allen Tomson, medium. (Incidentally, this lady, like many others, had been arrested for alleged fraudulent practices! On one occasion she challenged the judge, jury and legal lights, to hold a séance in the judge's chambers, successfully proving her genuineness as a medium by this impromptu manifestation.) My wife appeared, but I could not recognize her at first, until, just as she returned into the cabinet, she threw a kiss to me and her face was as real and natural as I ever saw it. Next time I took

the silk scarf, putting it in a small hand-bag of hers. On appearing this time she said: "What have you got for me?" I gave her the scarf and she returned to the cabinet coming out smiling in an instant wearing the scarf around her neck, the ends hanging loosely down, as was her custom. Turning to the group of sitters she remarked: "I love this scarf, because it reminds my dear husband of me." Then she asked: "What's in your hand?" I said: "Your old hand-bag, in which you carried your purse, pencils, paper, etc." Taking it she felt around inside of it remarking thoughtfully: "I don't need any of those things now." After she retired the scarf was found on the floor in the cabinet. A week or so afterwards I again attended a séance and as I went direct to the meeting place from downtown Chicago (about eighteen miles from my Riverside home) I did not have the scarf. When my wife materialized, she seemed to sense that I had no scarf, for she asked, rather accusingly: "Where's my scarf?" I explained that I had not time to go home and get it so left it behind. Without reply she vanished in the cabinet *to come out an instant later wearing the scarf* (or its double) lightly dusted over with ectoplasm, and joyously smiling at my amazement. It occurred to me that this was an apport, so I asked if I could take it home with me. Mischievously shaking her forefinger at me she merrily responded: "You naughty boy," and vanished into the cabinet (see page 83).

For about a year I visited this medium, sometimes with, sometimes without, the scarf, and on the latter occasions she would delight to mystify me by appearing with the materialized scarf, always dusted with a thin layer of ectoplasm. Unfortunately this happiness was cut short by the transition of Mrs. Tomson some time afterwards.

On June 6th, 1933, *near the anniversary* of my wife's passing (materializing séance with Mrs. Charlotte Birkner), I took the scarf, to see if the above experience would be repeated. My wife appeared, draped the scarf around her neck, as usual, and disappeared into the cabinet. When the meeting closed no scarf was to be found anywhere. Nor did I again see it until I found it in the clothes closet next to my bed at home *four years later*, again within a few days of the *anniversary of her passing*, June 8th, 1937. She calls it her "birthday" into spirit life.

In the interval, at an independent voice séance at Mrs. Birkner's, I had been told that the spirit people would endeavour to put the scarf back in my room if I would sit several times a week, using the clothes closet near my bed as a cabinet. This I did, but nothing happened. Later, again at Mrs. Birkner's, my child guide said: "Why don't you clean up your room?" I told him I would, thinking that he referred to my untidy desk. On June 8th, 1937, my son asked me to look for something mislaid, that might have been put in the closet. Searching for this article I found the missing scarf on the floor, against a portrait painting of my wife (which had been discarded as unsatisfactory). The scarf was as perfect as ever, except for a few loose threads of silk.

It is curious to note that four years after she passed away the scarf disappeared and four years later was returned, *each time close to her anniversary*. This medium, not being very strong, rarely held meetings, but my little guide told me to look in the closet for it a week before it was found. He said they were trying to bring it back to me at home.

During the intervening four years I found another fine materializing medium, Minnie Reichert Pederson (also falsely alleged to be a fraud, as the following will show). The scarf having disappeared, I expected my wife to come without it, but was dumbfounded when she appeared *wearing the double* of the missing scarf with the ectoplasmic dusting and smiling happily at my bewilderment.

I visited this medium a score of times, with the same result, witnessed by perhaps one hundred and fifty people at various times. This has also occurred since the scarf was returned to me. The most marvellous and inexplicable manifestation occurred November, 1938. At this séance (Mrs. Pederson, medium) my wife *appeared without the scarf*. It suddenly occurred to me to say: "You forgot your scarf," when she appeared to be confused and embarrassed, and, looking down *where the scarf would have been*, she began with nervous haste to *stroke* her hands down as if feeling for it, and, to the amazement of the sitters, there appeared *at each stroke a dark maroon streak three inches wide*, but she was receding into the cabinet and vanished when the scarf was about three-quarters materialized. I was so petrified at this unthought of and instantaneous marvel that I had not presence of mind enough to ask her to stay outside of the cabinet and let us see its completion.

There can be no question of fraud here, for the thought came to me on the instant to refer to the scarf, rather as a playful joke, and the materializing of it piecemeal *before our eyes was instantaneous and unpremeditated*.

On the same occasion one of my guides materialized unexpectedly. He is very tall, about six feet. The medium is about five feet seven inches. He is sinewy and lean, the medium is well built. His skin was burned red with the sun, the medium is very fair skinned. He has dark, piercing eyes, the medium's are blue and mild. He was in no way like the medium, who never before heard of him.

Typical of alleged exposures *re* this medium, one reporter alleged that the medium knelt within the cabinet, and came out on her knees, posing as the reporter's mother, who was described as a slight woman of about one hundred pounds. Now the medium is a well-built woman. I doubt if she could get down on her knees without assistance in the first place. If she did, and so remained during a two-hour séance, the knees would become so stiffened and the muscles so strained that it would take a couple of men to lift her again, and walking would be out of the question for days. Yet the medium walked about immediately afterwards. Evidently this irresponsible reporter was making up a "good (?) story" to sell to some gullible editor and fool the public, for a price.

I was present at an excellent materializing séance by moonlight (Mrs. Elizabeth Tomson, medium). The room was brightly lighted by the moonbeams; I sat second from the side of the cabinet (curtains as usual) next to the wall. In the course of the demonstration a figure came out of the centre opening of the curtains and went six or seven feet out to the middle of the row of sitters. While this went on another figure pulled the curtain aside from the wall and came partly out to talk to his mother sitting beside me. This was a young man in uniform, who was killed in the war 1914-18, and he was holding his national flag in one hand as

the other held the curtain from the wall, so that he could talk to his mother. Being next to her, this was very clear to me by the bright moonlight, and at the same time I had seen the other figure go out of the centre opening to the middle of the row of sitters and also saw that figure go back again, as the young soldier bade *adieu* to his mother and dropped the curtain.

At a séance a Hindoo came out of the cabinet to a doctor-friend of mine sitting by me. He went up and walked about the space before the cabinet with the figure. On returning he said: "That is strange. His clothing was dripping wet as if he had just come out of a tropical storm." A few minutes later his sister came and he walked with her. Again he said: "How strange, her clothes were perfectly dry."

Some years ago in a materializing séance with a medium, Mrs. Eva Middleton Higgins, who sat some five feet outside of the cabinet on the left, the circle, extending to the cabinet on the right, ended with a man next to the cabinet who was developing as a physical medium. I sat next to him and several times saw, close up, his wife, who had passed on a few weeks before. Then on a later occasion he was absent, and his chair was left vacant between me and the cabinet. He intended to come, but changed his mind, we learned afterwards.

His wife came out, and stood close to me. In the red light I could plainly see the white-clothed medium sitting in her chair, some eight feet beyond. The figure was about three feet from me, clearly visible, so that I could examine her in detail for quite a time. Now, the medium was short, stout, pale complexion, about forty to forty-five years of age. This figure was markedly different, being slender with the softly rounded features of youth (about twenty or twenty-one years, I would judge), smooth skin, healthy, lovely olive complexion, finely modelled brow and delicately chiselled nose—a very beautiful young woman.

Though she seemed to look at the vacant chair beside me, which her husband usually occupied, to which she pointed, saying several times: "He's gone," yet she had no eyes, only empty sockets, and no teeth or tongue, which last accounted for the hissing whisper as she spoke. The right side of the mouth was apparently scarred as from a burn, and the skin tapered off into filmy ectoplasm, like that of the enveloping robe, and a pad of unorganized ectoplasm was attached to that side of the chin, looking like a bit of surgical cotton. The part of the hair visible was fine and dark, different from the medium's hair.

I was too interested in the unusual opportunity of studying this remarkable manifestation at close hand to reply to her question. Presently someone in the circle said: "Yes, he is not here to-night." The figure said: "Oh!" and slowly receded into the cabinet.

Thus far the cold-blooded, scientific observation of the physical side of the phenomenon. But there is more than the mere mechanics of orthodox science. The very essence of the matter lies elsewhere. Words cannot convey the feeling injected into that brief monosyllable "Oh!" and the deep sigh accompanying it. The anguish of disappointment and grief expressed was simply heart-rending.

At the time we could not account for it, but later learned that the young man was absent in company with another woman, whom he

married a few weeks later. It may be that, contacting the absent one, via the accustomed vacant chair, the returned wife, by some psychic process, became aware of the reason for the husband's absence and of the impending marriage and was overwhelmed to find herself so soon forgotten. There is more than mere intelligence here. There is a profound depth of the human feeling of an independent entity, having its own standards, reactions and values and capable of its own individual experiences. Physical science ignores these higher factors of being.

Seven years later, again visiting the city of Iowa, I took pains to follow up this case and found that the marriage had turned out badly. The heart-rending grief of the returning first wife may therefore have been due to *provisioning* the unhappiness that would follow for her loved one, and *not* grief at being herself so soon forgotten. This is of striking interest and seems to open up another aspect of our relationships with those who have progressed higher in the scale of being than the physical.

At a materialization, medium five feet outside of the cabinet, a figure came out of the side of the empty cabinet and stood beside the medium, saying: "See, see," to make us note both medium and spirit-form together. Another time a trumpet was laid on my extended arms and, while talking, a golden beam shone out of the empty cabinet and took the trumpet at the small end, withdrawing trumpet and all *through the curtain material*, not the usual opening. This dematerialization was plainly visible to all. Trumpet was later brought out by a form and used.

I keep my bedroom pitch dark and have a habit of awakening from 3 to 4 a.m., which is a usual time for me to get, at rare intervals, some wonderful manifestations. Once, in particular, my wife appeared and kissed me (the touch as gentle as a rose petal) and I saw (by the luminous, silky, gauze-like cloud surrounding her, white as snow and with a beautiful sheen of its own) that columns of mist, about the size of an average person, were arranged in a circle around my bed with two- to three-foot intervals of space between. Evidently a psychic circle was being held by those on the other side to enable my wife to manifest so splendidly.

One morning I awoke 3 a.m.; saw blue-white mist near closet I use as a cabinet, and I asked my wife if she had come to me as promised. Suddenly a white robe was thrown across my right shoulder (away from cabinet). It was self-luminous, room pitch dark. I turned to see better and the white robe was flicked away. The robe was bright, like moonlight with a golden tinge. At a later séance she asked if I had seen anything. I said: "Yes, a bright, luminous mist." She said that it was her at home.

In January, 1925, two of the crew of the tank ship *Watertown* died and were buried at sea in the Pacific. It was reported that the pair (Jas. T. Courtney and Michael Meehan) were following the ship. Soon all on board declared that they saw the apparition—just above the catwalk, where the bodies had been lowered into the sea. Then Captain Keith Tracy exposed a six-film roll. Five of the photos revealed nothing unusual. The sixth *showed a face* just over the catwalk floor, the pale features being easily identified as Meehan's.

Mr. S. Searle, a noted psychic investigator, writes:

"The success achieved by Sir William Crookes set me to thinking and longing to try my hand at photographing a materialized form. When the opportunity occurred, I arranged for a visit of Mrs. Corner (Florence Cook) and through her kindness and generosity she willingly consented to give me a

chance. At séances during the week I had some conversation with 'Marie' and she promised to do her best to gratify my ambition. The photograph speaks for itself.

"When I photographed 'Marie' on the Sunday evening, I prepared my two cameras, a ten-by-eight and a half-plate, getting everything in readiness and carrying out the whole experiment without any assistance.

"Altogether I exposed six plates: that is, one in each camera three times. First exposure 'Marie' alone, very good; second exposure, 'Marie' and friend; third, not satisfactory, for the form seemed as if it were dematerializing.

"Focusing the cameras I had done by the aid of the gas-light beforehand. When all was ready the gas was turned off sufficiently to leave the room in semi-darkness, but enough to be seen clearly. For the exposure I used my powerful flashlight lamp. The light for exposing was very brilliant and for a while I was quite blinded from its effects, but immediately proceeded to close my lenses and slides.

"I had to feel my way so as not to disturb the cameras. Judge my surprise when I found 'Marie' had walked across the room, placed her hand on my shoulder, and spoke these words 'Mind the camera legs,' thus proving that *while I was blinded, she could see.*"

The Rev. Jas. J. Dickson, of San Francisco, is a somewhat different medium. The forms that appear are perfectly visible, but not solid. If one attempts to touch them, the hand passes through them, but they are brilliantly illuminated, and one distinctly sees the folds of the drapery in which they are clothed. The forms often appear in colour, and the jewels they wear are distinct and colourful.

Mr. Frank Speaight writes:

"While I was talking to him (apparently in the normal state) two forms appeared, in full light, the faces very clear. In recent séances, the cabinet is a curtain across the corner of the room, with two bare walls behind it. The light is a white electric light, with a gauze top, reflecting the light to the ceiling giving a diffused light, and the chair I sat in not more than four feet from the cabinet. Mr. Dickson entered, the door was locked, and we were alone. He took his seat, dropped the curtain and apparently fell asleep. There was no heavy breathing—not a sound. After a few seconds the clear voice of his guide rang out. It was a mature woman's voice, powerful and distinct. She is 'Minnie Brown,' and said she had been with the medium all his life, and would continue with him till he joined them on the 'other side.' Then she appeared, she was about four feet in height. She said she always likes to appear as she was when she left the earth, ninety years ago. She is a Virginian of the old colonial days."

When this book was partly written, I had hoped to obtain some instructive infra-red photos to use. In September (1939), at a séance, I expressed regret at not succeeding, and my wife told me: "Do not worry, you will get more than you expect before you finish the book." In October I mentioned to my friend, Mr. Emil Dasing, that I was experimenting with infra-red and he expressed great interest and invited me to meet Mrs. S. Musa, a fine materializing medium, of whom I had never heard till then. In November the infra-red apparatus was set up in Mr. Dasing's home and the medium agreed to permit photos to be taken and made no restrictions, being a powerful physical medium and relying on our experience and carefulness. Usually no cabinet is used by this medium, and a subdued red light was used, enabling everything and person present *to be seen the whole time*. The infra-red light—1500 watts—consisted of six infra-red lamps, enclosed in a housing, the front having Wratten No. 87 infra-red screens; distance nine feet from the medium, the two f2.5-lens cameras at the same distance; one-second exposure.

The ectoplasm evolved in wisps some two to four feet from the medium, gradually forming a column. The colour was a luminescent golden tint. Presently the medium's daughter in spirit (who is her opener-of-the-door—preparing her for the manifestations) materialized in the column of ectoplasm. She had previously been talking in independent voice and now came over to the cameras, eagerly interested as a child naturally would be in "those funny boxes" (the cameras), and asked various questions about what was going on. Then she asked us to take her picture as she stood two feet in front of the cameras and was greatly disappointed when it was explained that she was out of focus and must

go further back. She retired and sat on her mother's knee, looking up into her face. We then took the photo shown, Fig. 3.

As soon as the full glare of the 1500-watts infra-red light was turned on the golden-tinted ectoplasm became the purest white, intensified by a slight bluish tinge and still luminescent and seemingly as rigid as a block of marble, suggesting an iceberg under bright, cold sunlight. The second of exposure time was too short to study this remarkable fact. Other materialized figures came out, but the above was the best of the group, though the features are not distinct.

On this occasion we also had trumpet and independent voices, together with apports of flowers, a yellow rose being my gift (see page 93). The house was locked up back and front, and the room closed from the rest of the house in which there were no flowers previously. Every one was visible all the time, except during the moment of apporting the flowers.

After this we were informed by the guides that we should have no more photos for some time. It was January, 1940, when the next opportunity was given us. We had been informed that the spirits would use Mrs. Dasing (who is being developed as a physical medium) as the principal, and Mrs. Musa was to stand by and take care of her. The camera was focused at a point about two feet in front of the corner of the room, the corner walls being hung with black cloth giving a contrasting background. The two mediums were seated together four feet from this corner. The usual subdued red light was used throughout and every one was plainly visible all the time, the two mediums talking and enjoying the manifestations, except when photos were actually being taken, when they were silent, possibly because of the extra drain on their vitality.

Some twenty pictures were taken, of more or less value, Fig. 4 being the best one. This was Hypatia, so she informed us, a guide of Mr. Emil Dasing, our host and collaborator. No photo of her is available to check this, but the distinctive features of this fine face are quite different from that of the mediums and also different from the five sitters. The same characteristic wavering wisps of luminous, gold-tinted ectoplasm materialized into a column, four feet from the mediums and solidified into a beautiful white, blue-tinted, luminescent form during the second of exposure to the infra-red ray and at the instant the light was turned off, resolved again into the golden-tinted cloud of ectoplasm, which was finally absorbed back into the mediums' bodies.

Many of the figures that were photographed, including Hypatia, approached us and curiously examined the cameras, etc., asking intelligent questions, though, evidently, the whole process was new to them, one or two suggesting good ideas. The mediums were plainly visible, at the other end of the room, during these discussions with the materialized persons.

Thus my wife's assurance in September, 1939, that I should get some good and unusual pictures in time to put them in this book was realized.

CHAPTER 9

APPORTS AND LEVITATION

"Discovery of truth requires an independence of thought, originality ; the savant withdraws from the usual custom of the time and concentrates alone, pursuing his own ideas. He feels the emotion of joy in a new discovery or a new revelation."

APPORTS are objects brought from one place to another. It may be through walls or apparently through impenetrable matter. During the last century many such phenomena are reported to have occurred under strict test conditions by people of standing. But so few have occurred under strict test conditions that the matter is generally held open for further proof. While seemingly contradictory to accepted scientific ideas and experiences, more recent discoveries in general science are showing that these phenomena are not contradictory after all. Some theories to account for them are based on the modern hypothesis of the fourth dimension, also disintegration (or dematerialization) and re-integration of the apported objects. The first explanation was suggested by Zollner and approved by Lombroso, Flammarion, Whately Smith and Malcolm Bird. It means that there is a higher form (or condition) of space of which we know nothing as yet. The objects to be apported are transferred into this dimension, brought to the desired spot and then precipitated back into our three dimensional space ; as we may imagine, beings in a two-dimensional space would experience the disappearance of some object raised above the plane of their two dimensions of length and breadth only, into the third dimension of height, of which they were not conscious. To them this would be a mysterious apport.

According to the second explanation, spirits, by an act of will power, disintegrate (or dematerialize) the object to be apported into its molecular elements without altering the form. In this state the object may pass through the interstices of intervening matter and become re-integrated by a second act of will power.

This was agreed upon as the method followed when I inquired of a spirit-person during a manifestation and we were also informed that spirits, as we do, take the line of least resistance and if it is easier to disintegrate a hole in the intervening wall or obstructing matter, they do this in preference to working on the object to be apported—as where a living thing is to be apported. This seems eminently reasonable. The theory means that there is another, to us unknown, aggregation of matter (etheric), beyond the physical solid, liquid and gaseous states, to which

APPORTS AND LEVITATION

91

we are accustomed, a fluidic, fourth state in which matter (as we know it) disappears from the range of the visible spectrum, becomes impalpable, and possessing, conjointly with an expansion of volume, great molecular malleability (the quality of being shaped). It appears to be a state of inertia and requires strong thermo-dynamic efforts on part of the operators to effect the return to the solid state.

If the disintegration theory is correct, in consonance with the law of transmutation of energy, a thermic reaction should be expected. This appears to be the case. Stones and metallic apports, especially bigger objects, are burning or scorching hot on arrival. Some objects are cold, however, and the disintegration of a hole in the wall or obstruction as indicated above is thus reasonable.

Some spirit-operators do not claim to dematerialize the apport. They say a fissure or crack or opening is needed for the object to pass through. Dr. Ochorowitz received this explanation through a medium. It is significant that the apport of a key was described by the medium as something long and whitish. It did not become a key with its characteristic colour and shape until it dropped. She also stated, in trance, that metals become hot because of the friction of the particles in contracting again to solid form. In darkness an apport can be accomplished without dematerialization if the passage is free. This type is distinguished as Transportation. In such cases the spirit-hand holding the object must be materialized. In the light, dematerialization is usually necessary.

On July 28th, 1928, Prof. Ernesto Bozzano reports a séance at Mille-simo Castle, Italy, during which a small silver box, which had been stolen, was restored as an apport.¹ A metallic body was heard to fall into the large end of the trumpet, which then approached Prof. Bozzano and the apport was deposited in his lap. The Professor states that it was a small, round metallic box and that it was hot. He passed it round to the sitters. A lady opened it and inside she found some small, mint lozenges, which were extremely hot. She recognized the apport as a stolen silver box. The two mediums complained of the excessive amount of power, which was being drawn from their bodies during the occurrence. Experience proves that greater amounts of energy are used up, the greater the distance of the object to be apported.

Apports are often noted in Poltergeist cases, when stones may be thrown through a window without breaking the glass. *S.P.R. Journal*, Vol. 12, reports the case of Mr. Grottendieck describing stones passing through the roof of his hut in the Sumatra Jungle, without making a hole. They were so hot that he at first believed them to be meteorites.

Some time ago I sat in a private circle with an unpaid medium. In the centre, on a small table, was a vase containing a dozen dark red roses. A special light fixture over the roses threw a blue light on them, when the other lights were out, making them look nearly white, clearly illuminating them and enabling all in the room to be clearly seen. About five minutes after the circle opened the roses were seen to slowly rise out of the vase about four inches, the longer part of the stems still in the vase. A few quick jerks occurred. An unseen force was evidently trying to draw out one rose, but the thorns, which naturally hooked into the

¹ *Modern Psychic Mysteries.* Gwendolen Hack.

other tangled stems, hindered this. (Several persons had passed between the medium and the roses after she was seated.) Suddenly, with a stronger jerk, the selected rose was lifted clear and moved horizontally over towards the medium, but when it had gone about three feet (the medium being six feet away) the power seemed to fail and the rose dropped to the floor. At that instant the medium doubled up with a cry that she had a sudden sharp pain in her stomach (solar plexus?) and that she was weak and trembling from shock. Sitting next to her I could see that this was the case and the effect did not pass entirely away until some time after the circle was closed.

Rarely the arrival of apports can be seen. I have a photograph of five grapes, sent to me by a very reliable friend, who writes: "I saw these, by means of a good blue light, come through the wall as I watched, and drop upon the table."

It speaks for the previous preparation of apports that Mrs. Barkel, a medium, saw in the room of the British College of Psychic Science (1926), in which Heinrich Melzer was to hold a séance, the shadow of a bunch of violets near the light fixture. At the séance that evening a quantity of violets did indeed appear.

Stainton Moses records, 1872:

"In the dining-room there was a small bell. We heard it commence to ring, and could trace its movements by the sound as it approached the door which separated it from us. What was our astonishment when we found that, in spite of the closed door, the sound drew nearer to us. It was evidently now within the room in which we sat, for the bell was carried round the room, ringing loudly the whole time. After completing the circuit of the room, it was brought down, passed under the table, coming up close to my elbow. It was finally placed on the table."

One must suppose that in this case a hole must have been dematerialized through the door, to open a free passage to the bell. Naturally, the disintegration should not be conceived in the same sense as atomic disintegration is considered. Otherwise we should have to ask: "What becomes of the enormous quantity of energy which must be liberated? How is it prevented from being dissipated and how is it collected again and recondensed into matter?" Whately Smith can see only one way out, to suppose that, in some mysterious manner, the liberated energy is stored in a reservoir, so to speak, which is not situated in our space at all. This leads him back to the fourth dimensional theory. The speculation cannot be easily dismissed, as we know little about the actual process of dematerialization and recondensation. The spirit-operators sometimes speak of the difficulties they have to overcome.

"I wanted to bring you a photograph in its frame with the glass, but I cannot manage it. I will bring it to you without the glass," says Cristo d'Angelo, in a séance, July, 1928, at Millesimo. Another time a large ivy plant, about 1 metre 50 centimetres in height, was apported in three parts. First came the earth, then the plant with clods sticking to it, and finally the pot.

That preparation in advance is often necessary seems to be suggested by similar experiences in Mme d'Esperance's mediumship. On instructions from Yolanda, her control, white sand and plenty of water were always held in readiness in the cabinet. On August 4th, 1880, in the presence of William Oxley, of Manchester, she directed Mr. Reimers to pour sand into a long-necked water-bottle which he did until it was about half-full. Then he was instructed to pour in water. Yolanda then took it, placed it on the floor, covering it lightly with the drapery which she

took from her shoulders (ectoplasmic). The circle was directed to sing and while the singing was in progress they observed the drapery to be rising from the rim of the bottle. Yolanda several times came out of the cabinet to examine the thing growing under the drapery. Finally she raised the drapery altogether and disclosed a perfect plant, its roots firmly grown and packed in the sand. She presented it to Oxley. Through raps instructions were given not to discuss the matter, but to sing something and be quiet. They obeyed. More raps told them to examine the plant again. To their great surprise they observed a large circular head of bloom, forming a flower fully five inches in diameter, which had opened itself, while the plant stood on the floor at Oxley's feet. The plant was twenty-two inches high with a thick woody stem, which filled the neck of the bottle. It had twenty-nine leaves, each smooth and glossy. It was impossible to remove the plant from the water-bottle, the neck being too small to allow the roots to pass; indeed, the comparatively slender stem entirely filled the opening. The plant was a native of India, an "Ixoria Crocata." It had some years' growth.

"We could see where other leaves had grown and fallen off, and wound marks, which seemed to have healed and grown over long ago. But there was every evidence to show that the plant had grown in the sand in the bottle, as its roots were naturally twisted round the inner surface of the glass, all the fibres perfect and unbroken as though they had germinated on the spot and had apparently never been disturbed." The plant was photographed and lived three months and then shrivelled up.

Striking experiments were carried out at the British College of Psychic Science in 1929, with T. Lynn. He was searched, stripped and put in a bag. Many small articles, a cheap pearl necklace, a reel of cotton, a button, a shell and a screw-nail were apported and photographed at the moment of their arrival. During the sitting the medium lost ten to twelve ounces in weight. The objects grew out of the body of the medium. The same phenomena has been reported upon by Prof. Karl Blacker of Riga University, with the medium D. X.

In apports by transportation a small crevice or opening is required and we learn that the apported article is brought through this opening. In one case (Mrs. Tomson) the upper sash of the window was opened two inches for this purpose. A vase was examined and found perfectly dry and placed in the cabinet. The medium then entered it, the curtains were drawn and lights put out for a few seconds, when we were told to turn on the lights and open the cabinet. A beautiful bouquet of various flowers was found in the vase, dripping wet. These flowers were distributed to those present, and on the conductor asking what flower he should give to me he was told "a rose." Asked what colour rose, the answer was, "a yellow rose." But what was my surprise on receiving the flower and, naturally, smelling it, to find that it *smelled strongly of camphor*, and, at the close of the séance, again smelling it, *there was no perfume at all*. Its texture, colour and form, however, were perfectly normal. Why the strong smell of camphor? and what became of the natural perfume of the rose? and the camphor? Both camphor and rose are lingering odours.

This yellow rose conveyed to me a message, reminding me of the last little tribute I was privileged to pay to my wife, as she lay in her casket on the day of her funeral. I plucked the only rosebud on a bush in the garden and placed it on her breast. If it had been left on the bush, it

would have opened late in the day or on the next day. It actually opened in an hour, as it lay on the cold body, and it was *yellow*.

When in Winnipeg, Manitoba, 1938, I visited a spiritualist church, and on the rostrum was a large bouquet of various flowers (not apported). The medium (Mrs. Northmore) at the end of the service, passed round the room, giving flowers to people present, without looking to see who the persons were. To me came a *yellow rose*.

In January, 1939, at a séance at Mr. Dasing's home with Mrs. Musa (medium), Chicago, when infra-red photographs were being taken, flowers were also apported into the room and dropped at the feet of those present. To me came a *yellow rose*.

In February, 1940, Chicago, at a spiritualist church, various flowers (not apported) were on the rostrum. When distributed to those present, I received a *yellow rose*.

In May, 1940, at a séance with Mrs. Musa, at a private house, a dozen corn-flowers were apported to a gentleman who had that day been planting some corn in his garden, there were also many sweet peas, daisies, etc., for others and a *yellow rose* (the only one) to me. Our host, Mr. Dasing, assured me that there were no flowers in the house at that time.

Another time (Mrs. E. A. Tomson, medium), when a heavy rain was falling outside, a jonquil, its leaves, roots and a piece of wire grass growing close to it and whose roots were entwined with it, were dropped on the table in the dark. When the lights were turned on, wet earth was revealed clinging to the roots, raindrops on the leaves and in the "cup" of the flower and the fork of the glass blades at the junction of the stem, just as if it had been that instant hastily torn up by the roots from the neglected garden outside and dropped on the table. All doors and windows were locked. The *rain drops, still clinging precariously* to the flower and grass indicated some unknown way of transporting them. Normally they would have been shaken off.

Prof. Bozzano gives this striking instance of an incomplete apport, due to failing psychic power during a séance :

"In March 1904, in a sitting in the house of Cavaliere Peretti, the medium, an intimate friend of ours, I begged the communicating spirit to bring me a small block of pyrites, which was lying on my writing table, about a mile away. The spirit replied (through the entranced medium) that the power was almost exhausted, but that all the same he would make the attempt. Soon after the medium sustained the usual twitchings, which signified the arrival of an apport, but without hearing the fall of any object on the table or the floor. We asked for an explanation from the spirit operator who informed us that, although he had managed to disintegrate a portion of the object desired and had brought it into the room, there was not enough strength to enable him to re-integrate it. He added: 'Light the light.' We did so and found, to our great surprise, that the table, clothes and hair of the sitters, as well as the furniture and carpet of the room, were covered with the *thinnest layer of brilliant, impalpable pyrites*. When I returned home after the sitting I found the little block of pyrites lying on my writing table, *from which was missing a large fragment, about one-third of the whole, this having been scooped out of the block*."

Apports in the light are peculiar, in that they do not appear before the eye, but wait until the attention is, for a moment, diverted.

The arrival in our circle of a priestess of Isis is usually preceded by a strange incense-like perfume, which she informed us was used in their ceremonies.

LEVITATION AND TRANSPORTATION

Levitation, the movement of objects and (more rarely) of persons by other than normal means. In experiments with Eusapia Palladino, the

investigators noted several times that she would put out her hand and move the object on the table, and of course decided that she was a fraud, but one of them said: "Perhaps our method is wrong. Let us try controlling her hands and feet so that she cannot use them." This being acted upon, the entranced medium struggled and groaned for a moment and then completely relaxed. This was the proper condition for phenomena, and the psychic arm, or lever was then formed and projected from the medium's solar plexus and moved the object. The *medium was genuine*, in spite of previous appearances due to wrong methods. Palladino sometimes remarked that the *sitters were responsible for fraud*, as they came to the séance with *minds filled* with idea of fraud, thinking fraud, expecting fraud and the whole atmosphere was filled with the "aura" of fraud, and in her state of trance, supersensitive to influences around her, she was unconsciously affected to do tricks, as was indeed sometimes desired by fanatical obscurantists. Her remark is instructive and indicates the *need of investigating the investigator* before relying on his statements. Not every one is fitted for this work, and great qualifications *in other lines* are *not necessarily* criteria of qualifications in this line of research.

Transportation of human bodies over a considerable distance or through closed doors is comparatively rare, but a well-authenticated fact. It is a composite phenomena between levitation and apports. It is by no means new, the history of various peoples often record such occurrences. Ezekiel xi, 1: "Moreover the spirit lifted me up, and brought me to the East gate of the Lord's house, which looketh eastward." When Philip baptized the Ethiopian: ". . . and when they were come up out of the water, the spirit of the Lord caught away Philip that the eunuch saw him no more. . . . But Philip was found at Azotus," the distance between Gaza, the scene of the baptism, and Azotus is thirty miles.

A remarkable example of levitation is related in connection with the awakening of Lazarus from a cataleptic trance, after being (supposedly) "dead" for four days. John xi, 43: ". . . he cried with a loud voice: 'Lazarus, come forth.'" Verse 44: "And he that was 'dead' (?) came forth, *bound hand and foot* with graveclothes and his *face was bound* about with a napkin. Jesus saith unto them: 'Loose him and let him go.'"

Since Lazarus was lying, bound hand and foot, *unable to move*, his face covered so that *he could not see*, and appeared in the doorway of the tomb (a rock cave, the tomb of that locality, verse 38), he was *evidently limited* from his resting-place within to the doorway, by the psychic force of the medium, Jesus. Such manifestations, levitation of persons, when they occur to-day (as they occasionally do) are an immense drain on the physical resources of the medium, as well as on his psychic force, and we read, Verse 33: "Jesus groaned in spirit," and verse 38: "Jesus therefore again groaning in himself, cometh to the grave." Powerful forces were being drawn from him to accomplish the levitation, plus the resuscitation of the cataleptic Lazarus.

Prof. Haraldur Neilsson, in an account of experiences with an Icelandic medium says :

"On several occasions we had the experience of matter being brought through matter, and one evening the medium herself was taken through the wall into a room that was locked and in darkness. This seems incredible, but many things occur in the presence of physical mediums which must seem absurd to men who have not themselves investigated them. But they are nevertheless true."

Prof. Bozzano makes a report, attested by ten witnesses, of a case in 1928 :¹

During the course of the sitting Marquis Centurione Scotti, the medium, exclaimed, in a frightened voice : "I can no longer feel my legs." The gramophone was stopped, an interval of deep silence followed. The medium was addressed without any answer, then felt for. His place was empty. They turned on the lights. The doors were still securely locked, but the medium had disappeared. All the rooms of the castle were searched without result. Two and a half hours passed when they tried to get into communication with the spirit-guide of another medium by automatic writing. They were told : "Do not be anxious, we are watching and guarding him," and "the medium is asleep." Later they got : "Go to the right, then outside of wall and gate. He is lying on hay, on soft place." The place indicated was a granary in the stable yard. The great entrance door was locked and the key was not in the lock. They fetched it and entering found a small door previously overlooked. This was also locked, the key being on the outside. They opened it carefully and on a heap of hay and oats found the medium lying comfortably asleep. When awakened and finding himself lying in the stable he feared that he was out of his mind and burst into tears. This occurrence was unexpectedly confirmed through a medium in New York, a month before it was published in Italy or elsewhere. The medium described his impressions as follows : "At this instant I could not feel my legs any more, having the impression of going into trance. I asked Fabienne for her hand, which I took eagerly to reassure myself. After having taken the hand I felt something descending over my brain and face—and felt myself light—light—but of such a lightness—I felt myself as if fainting and I—then I recalled nothing more—nothing."

Miss Kohn, Lecturer at Bombay University, notes the following :

At 9.45 a.m. on April 23rd, her sister writes : "The boy, Ramchrisna Bapat, suddenly materialized in front of me in your doorway like a rubber ball. He looked bright, but amazed, and said : 'I have just come from Karjat.' He didn't come through any door. The posture of the boy was most remarkable. When she looked up from her writing she saw him bending over ; both his arms were hanging down away from his side and the hands hanging limp—his feet were not touching the floor, as she saw a distinct space between his feet and the threshold. It was precisely the posture of a person who has been gripped round the waist and lifted and therefore makes no effort, but is gently dropped at his destination." This account is unusual as in no other records was the actual arrival of the transported man seen.

I have personally experienced the return of a paper, which had been removed by supernormal means. On that day I was alone at home and had written an article of several pages, arranged them in order, title page on top, for correction, and was called to the front door by a pedlar, being away about three minutes. When I returned and took up the article I found the title page gone. There was no draught to blow it away, nor could I find it by close searching. I recalled that a little guide of mine, Davy, full of innocent mischief had said he would play some tricks on me to prove his presence. Speaking aloud, I said : "Well, Davy, you have played one on me, but I will play one on you," and I sat down and re-wrote the missing title page. Again I assembled the pages in order, but was again interrupted and called out of the room, by a caller, for about five minutes. Then as I re-entered the doorway of the room I saw a fluttering, about a foot above the desk near the papers, and a sheet of paper was plainly visible as it wavered down to the desk. On approaching I saw the neatly arranged papers for correction, the duplicate title page on top, and lying beside them was also the missing title page. Speaking later to Davy through a medium, he was delighted with the success of his little trick, demonstrating his reality and presence, according to a promise he made to me weeks before and which I had forgotten.

Mr. Thos. Blyton writes, April, 1931 :

"I was present on one occasion at a private home séance at Hackney, in London, when without warning or preparation in total darkness Mr. Frank Hearne was suddenly placed in the midst of the sitters, and after recovering from his surprise and resuming the séance, Mr. Hearne's overcoat, hat and umbrella were dropped on the table. John King, the control, speaking in the direct voice, explained that his band of spirit people had found an unexpected opportunity to transport Mr. Hearne from where he had been with friends, witnessing a theatrical performance that evening. On his appearance at Hackney he was in a semiconscious condition."

¹ Modern Psychic Mysteries. Hack.

CHAPTER 10

VOICES, TRUMPET AND INDEPENDENT

"I was in the spirit on the Lord's day, and I heard behind me a great voice, as of a trumpet."

THESE interesting manifestations need some definition for the benefit of the inexperienced student, before he can grasp and appreciate what it all means. Briefly, ectoplasm, a filmy, cobwebby substance, is drawn from the circle, but principally from the medium, and blended with certain chemicals, too subtle for our chemistry, to form a new larynx or "voice box." The entities describe the procedure by which they are enabled to use it as forming a plastic mask, into which they thrust themselves, by means unknown to us. This is described as an unpleasant proceeding, restricting them and giving a sense of slowing up their vibrations, as, for instance, in a moving picture we see a ball swiftly thrown, almost too fast for the eye to follow it. Yet a slow-motion picture of the same ball-throwing shows a ponderous, difficult effort slowly made in throwing the ball. It is all a matter of fast or slow speed. Seemingly, an analogous condition obtains in effecting the slowing down of the vibrations to come within the compass of our perception and hearing.

The phenomena of *direct voice through a trumpet* involves ectoplasm, and physical force on part of the spirit person, to handle the trumpet. The trumpet is made of light metal, fibre or other like material. It is about three feet long and three-quarters of an inch diameter at the small end, and three to four inches at the large end. The weak voice comes through the small end and is amplified, as through a megaphone. Sometimes several trumpets are in operation at once, made visible by means of a luminous band around the large end. Several voices may be heard at once, ventriloquism, the common explanation by the inexperienced of what is not understood, will not apply where several voices speak at once, for a ventriloquist's voice is heard by all uniformly, whereas these voices are generally indistinct around the room, but the recipient of the message, at whom the trumpet is directed, can plainly hear, when conditions are good.

As usual, the ignorant, but omniscient, "exposer" gets things wrong. He assumes, falsely, that the medium is holding the trumpet and therefore proves it by "grabbing" the instrument, and, finding resistance to his efforts, not unnaturally, assumes that the medium is actually holding the trumpet. As shown in the illustration the trumpet is connected to the medium by a cord or tube of ectoplasm, through which the spirit entity

operates it. The ignorant "expert," pulling and tugging at the trumpet, under the false impression that the unfortunate medium is holding it, inflicts intense suffering on his victim, the medium. The contact with the grabber, or any other person, changes the potential between the "expert" and his helpless victim, dematerializing the ectoplasmic cord or tube instantly, like touching an electroscope, the ectoplasm being suddenly and violently shot back into the medium's body, after the jerk first given by the "grabber"; and the shock, naturally, has a serious effect on the medium, often lasting for weeks afterwards.

In direct, or trumpet voice, a trumpet is used to amplify the faint sounds of the spirit-voice, which issues from a visible (rarely) or invisible "voice box" as the temporary larynx is called. The movement of the trumpet about the room and from one member of the circle to another uses up a certain amount of energy, and though splendid results are obtained it is not quite as satisfactory as the more rare independent voice, so-called because the voices are plainly audible independent of a trumpet.

Trumpet voices are far from being a new thing. They were known, but misunderstood, in the most ancient times, to Moses they were a matter of course (page 18).

When the circle is held in the dark, which is usually the case, the movement of the trumpet may be traced by a luminous band around the large end. This is often objectionable, as it interferes with seeing the psychic lights floating round the room, which phenomenon often accompanies the manifestation. The trumpet may swiftly travel around the room, occasionally caressing one or another of the sitters, which is either to draw power by contact, or to bring some entity closer to the sitter.

To illustrate the naturalness of the returning entities, a mother was talking through the trumpet to her daughter, who asked: "Is Father there?" The mother said: "Yes," and the daughter asked why he did not speak to her. The mother replied: "He says he never talked through a tin horn when he was on earth, and he won't make a fool of himself now." However, at a later meeting, he was persuaded to forget his dignity and try, and on succeeding he was so pleased that he joked, whistled, and sang, and "cut up" like a small boy with a new toy.

Another unusual experience was with a medium in bright light, who applied the large end of the trumpet to her solar plexus as she sat opposite to me, the small end being applied to my ear. Messages came through distinctly, and I closely watched the mouth and larynx of the medium, not two feet from me. There was no movement of the lips, which appeared glued together, as when one is exceedingly thirsty, nor was any vibration of the larynx to be seen. It appears that the trumpet formed a small dark chamber in which the "voice box" was formed, and thus the entity could give messages.

At a trumpet-séance in the light the medium stood in the middle of the room, her face turned to the right, her left hand extended straight out. The trumpet was laid with the small end on the open palm of the medium, the listener holding the large end. Voices came through, clearly audible at the large end, but only a low murmur was heard at the small end. I placed the trumpet, balanced on my shoulder, with the small end as before, and heard the voice close to my ear, as if a small microphone was in the

middle of the trumpet, the voice clear at the large end, and a low murmur at the small end, and at my ear the thin, squeaky voice, as if a dictograph or gramophone without the amplifying horn was sounding.

There was no wiring available, and as the medium's open hand was plainly in sight, no connection or appliance was visible. Ventriloquism will not explain, for ventriloquial sounds would be uniformly heard by all present, not clear at the large end of the trumpet, and a low murmur at the small end, nor the thin, squeaky sound at the middle. Needless to say that the trumpet was closely examined, both collapsed and extended, before, after and during the demonstration.

Many people, even those claiming some knowledge of psychic phenomena, insist that conditions do not matter. They are really essential to success. One has only to reflect that natural laws apply equally to psychics as to physics. It is "*possible*" to sleep in a noisy boiler shop, but not as "*likely*" as in a comfortable bed in a darkened room.

In these phenomena conditions are as vital for the best results. The ideal arrangement is: When two or three are gathered together in one place with one accord, that they be experienced and understand the matter, calm, ready to receive what comes (and argue about it, if they must, AFTERWARDS), keeping a pleasant, helpful friendliness of mind during the manifestations. It is one of the many mistakes of the beginner (due to false, early teaching) that we "call the spirits from their vast abode." That is of little use. We have "nothing to do with the matter," except to make favourable conditions, then, IF they *can* and IF they *desire* to come, the spirit loved ones and teachers may make themselves known and give messages. The open-minded sceptic is no bar (or help) if his attitude is "here is something we do not understand, let us investigate," and he quietly observes without bias for or against. But the stubborn person, whose mind is made up and "knows" that it is all a fake, or obstinate individuals who reject everything that varies from their mistaken preconceptions, these people should not waste their time or other people's, for they cannot be satisfied themselves and hinder or prevent others from progressing. Vaudeville and circus "stunts" are more suited to their development.

INDEPENDENT VOICE

In *independent voice* phenomena the *trumpet is not required*, thus leaving the whole energy to be used in communicating, without using up a part of it to manipulate the trumpet. It is a more rare phenomenon, but much more striking and satisfactory.

Several years ago Mrs. Birkner's son (in spirit) was her guide. He was a very bright, studious boy, far in advance of his age. He said that he was going to school to learn more and left his little still-born sister, Pansy, to take his place.

Later, Mrs. Birkner got a letter from a stranger in California, asking if she had a boy named Roscoe, as this boy had come to her as a guide and given his mother's name and address that they might become acquainted with each other.

On one occasion my wife came through (Mrs. Birkner circle) and

said that she had been looking over my shoulder when I was reading the *Rosemary Records* and she wanted to comment regarding children who came through.

Then she interrupted herself to say: "I tried to come through just now, but could not. Speak to me all of you and help me get strength. There is a negative influence, on one side of the circle, that makes me weak and nervous" (here the medium exhibited signs of nervousness, in speech and manner). Every one spoke to her encouragingly and I explained that those on the negative side had not read the *Rosemary Records* and so did not understand her reference. She said: "Oh, I was not sure that I was making myself understood, I am stronger now," and showed it in voice and manner.

She then said that the children who came over were developed and taught on that side of life, and having no burden of earthly, imperfect, and often false ideas to unlearn, they advanced rapidly and being free from evil and undesirable impressions, were far advanced spiritually and able to give us valuable lessons in the midst of their childlike chatter, the latter helping to make harmonious conditions and relieve any unconscious tension in the sitters. The children in the circle had a much greater value than we knew and we should ask them to come in freely.

Sometimes the spirits may be heard discussing some problem submitted by a sitter. At other times, a rapid change of persons may take place, as two spirits, each eager to talk, use the "voice box" alternately.

A man came through to speak to his wife, remarking: "The boys have been doing all the talking at other times and I think it is time I had a chance to talk to you. They are helping me." It was his first attempt, and, as he spoke, the sound of the voice would change distinctly, as first one, then another, of his boys strengthened his occasionally weakened force, the utterance being uninterrupted, regardless of the changing voices.

At a séance (Mrs. Musa, 1940) several spirits were heard talking in independent voice on a variety of topics. Dr. Claflin came and talked with Mrs. Mabel Jackman (a noted Chicago medium of ten years back). Dr. Claflin was a great benefactor of the poor. He left his house to his long-time friend, Mrs. Jackman. He remarked: "It is a long time since we met," and in reply to questions we learned that they were on different planes (or in different conditions), not ordinarily contacting each other, though they were close friends in earth life, and that our séance provided a state or condition in common where they could easily contact one another. They conversed with each other with evident pleasure about old times for some ten minutes.

At times the spirit entity can talk to us, but is not in complete "rapport," and though his voice comes through as a loud shout, he will anxiously ask: "Do you hear me, can you hear me?" The guide on this occasion came through and explained that the spirit-person did not know he was shouting, but as he could not "tune in" to hear us, he thought we could not hear him.

Another time the guide came through and said a spirit was there "thinking that he is talking," but *forgetting* actually to talk, so that we could not hear him, though he could hear us, and he *thought* he replied, but only did so mentally, so the guide gave the message.

In these cases they were seemingly only partly in the medium's vibration, effecting a one-way connection only.

In all cases the cheerful, firm voice of the sitter, greeting the visitor and asking brief questions, builds up the power so that they can speak more clearly. They often come very weak, and a new sitter, not knowing the process, does not answer or help and the spirit will say: "Speak to me and give me strength." Sometimes the surprised and nonplussed new sitter will keep repeating: "Who is this?" even after being told it is father, mother, etc., and this weakens the force; or he persists in asking for a name (names, for some reason, are hard to get through—see page 157). This hinders the spirit communication. If sitters will try and get the message, that will often prove who is coming to them without any name.

On one occasion my wife broke off speaking to me and began to sing a rare old hymn, little known. So far as I know she did not know it when on earth, and it was closely woven with my connection to an old friend, who often called me his son. Immediately a mediumistic sitter described a scene inseparably connected with this friend and the event. I asked my wife if this man was present and she said: "Yes." No name was needed in this case.

In cases without the trumpet the "voice box" may be formed resting on the shoulder of the medium, as in the case of the famous Boston medium, Margery, or floating at a distance from her. This latter I have experienced scores of times with Mrs. Birkner, whom I have known for a number of years. Sitting with my ear within a foot of the medium's mouth I listened to her quiet, undisturbed, regular breathing, and an occasional sigh, while at the same time the firm, loud, vigorous voice of a man was heard over the table, five feet in front of the medium, giving a message to a sitter. It would be succeeded by the voice of a woman, then a child, all speaking clearly and distinctly, sometimes laughing or singing, without interrupting or changing the quiet, natural regular breathing of the medium throughout the sitting. As the several entities came and went, the "voice box" projected or receded from the solar plexus of the medium, the voices gathering or losing strength, as it swung out over the table and back. It would remain over the table for several minutes, while giving a message.

June, 1940, at Mrs. Birkner's séance, while a spirit-man was talking to his wife in independent voice, I silently stood up beside him (the confidence of the medium in my long experience permitting this). I could distinctly feel him beside me and he seemed to look round inquiringly at me as he continued to talk, just as a normal person would. I noted that his voice was on the same level as my mouth and on his saying "Good-bye," the medium instantly began speaking, unmistakably showing that she was seated four feet behind the man and her voice at about two feet lower level. I was the only man present out of eight persons. Her high soprano voice was markedly different from the deep bass voice of the spirit-man.

Sometimes they speak of the voice box as a mask, into which the spirit visitors have, in some way, to thrust themselves, and it is described as rather an unpleasant experience. One spirit-visitor, commenting on

this method of communicating, said : "Davy" (the child guide of mine) "is still 'wiping his mouth' after it," indicating that some psychic contact was made, via the mouth, the impress continuing on the other side for a moment.

Davy himself said later : "Daddy Wills, remember this was our first attempt through this lady, and we got some of the scientific part mixed up, as it was pretty nearly too deep for us. But you will admit that we are good amateurs. Good-bye, Daddy Wills." A guide then explained that Davy, bewildered with his new experience, "did as a child in earth life would do if a stranger kissed him. You have seen children wipe their faces and pause and look at the persons who kissed them." This also shows the continuing natural instinct of the child on that "side of life."

At Mrs. Birkner's independent voice séance, November, 1940, my child guide, Davy, came through saying, amongst other things, that he would be with me at a public dinner on Saturday night. He said : "They will have a lot more ice-cream than they need so ask for two plates, one for me." I remarked that I had another invitation for the same night and he suggested going to one and then slipping away to the other. I told him that they were twenty miles apart and proposed that I go to one and he to the other. He promptly and unthinkingly assented : "Yes," then in a hasty, panic-stricken way, cried out : "No, no, no. I can't eat if you are not there." So we agreed on one dinner for both of us. This bears out the idea that, while they can see and hear independently, they cannot contact our physical earth, except through the material person of one to whom they are attached.

The instant that Davy said : "Good-bye, Daddy Arthur," a man's deep hearty chuckle began and stopped off suddenly. Recognizing the voice of one of my spirit-teachers, I said : "Hello, Doctor." He then came through, somewhat abashed it seemed, and said : "I did not know that I was in the 'voice box.' Lady Jane" (my wife, who usually precedes him) "was coming through, but I had to laugh at Davy's boyish ideas and did not know that you would hear." This is strikingly like the sound room of a radio studio, where casual sounds and incautious asides are instantly broadcast. Then the Doctor withdrew and my wife came through, greatly amused both at Davy's comical ideas and the Doctor's accidental "slip of the tongue." One of the mediumistic sitters had seen my wife, as the meeting started, standing in her wedding-dress beside my chair and had described her to me. My wife expressed her appreciation of this lady's mediumship and graciously thanked her for telling me. After speaking of other matters she retired very happy and still amused.

Then Dr. B. came back to give his message regarding the need, value and success of this book. He was still upset at unintentionally intervening between my wife, and the "voice box," again remarking : "I did not know that you would catch my laugh." Because I had instantly recognized him on hearing his well-known laugh he came through, temporarily, to explain why he had preceded my wife, contrary to his usual custom. Seemingly he was so amused at Davy's ideas that he did not realize how close he was to the "voice box" when he laughed and which Davy had just left ready, apparently for my wife to use. These instructive points are of great interest, showing that they laugh, talk,

etc., independently of earth and are only able to reach us audibly when a "voice box" is available, constructed from the ectoplasm drawn from the medium (chiefly) reinforced by that drawn from suitable sitters.

When the S.S. *Queen Mary* made her first trip, my sisters (interested in ships from having made several trips across the Atlantic) inspected her the day before she sailed. When the ship was in the middle of the Atlantic, I was at an independent voice séance (Mrs. Birkner, medium), and my wife, who had passed away six years before, came through and said that she had inspected the *Queen Mary* before it sailed (probably with my sisters who were childhood friends of hers) and that it was a wonderful ship, adding : "I took part of the trip *on her* and *then came on* to tell you that there is something wrong with her and important changes will have to be made before she is satisfactory." The ship arrived three days afterwards and the papers then announced that, owing to excessive vibrations, four new 45-ton propellers of a different pitch would be put on before the next trip, to remedy this defect.

Evidently my wife *was on the ship at sea*, as she said, or she could not have given this information days ahead, which was *then known only to the experts* on board, in mid-ocean some three thousand miles from Chicago. Because proper conditions obtained at the séance and at the same time she was able to manifest and inform us of the trouble on the ship.

A most unusual and striking spontaneous manifestation occurred in 1938, when the brother of the medium (he had been ailing for some time), sitting beside her in the séance, became ill and slid from his chair to the floor unconscious. The unfinished meeting was briefly closed and attention given to the patient. As the medium, Mrs. Birkner, knelt beside her brother anxiously calling : "Brother, brother," another voice was heard, that of her other brother, Frederick, who had passed away some years ago, calling in crisp, energetic tones : "Harry, Harry, snap out of it." This voice came from beside the medium, away from the light, and no one near that side. From frequently having heard this spirit-brother come and talk in circles, I had no trouble in recognizing his well-known voice, the tone, manner, etc., characteristic of him. This was repeated several times, until presently the patient recovered enough to be taken home. Here was an unpremeditated demonstration of the return of a brother to assist in the recovery of his sick brother and to comfort his sister, the medium, with evidence that he was there helping in the emergency. The voice was heard plainly by the group standing by after the shortened sitting to see if they could help. Such occasions are rare, especially as the medium's *disturbed mentality* at the time was a *very unfavourable condition* for the production of phenomena. Possibly, as the meeting had just prematurely closed, and the sitters were still present, there was a sufficient residue of power, which this entity, the brother, accustomed to manifesting, was able to use on this notable and urgent occasion.

In independent voice (no trumpet) the voice comes directly from the ectoplasmic "voice box," built up apart from the medium. The particles of ectoplasm, however, tend to take the shape of the medium's larynx, as if polarized to that condition, so to speak, like the bits of a jig-saw puzzle which only fit in a special place and form. This causes the duplica-

tion of the tones of the medium's voice, or that of some sitter contributing a large share of ectoplasm, and an inexperienced inquirer will often say: "That is not my mother's voice, etc." This is a natural objection, but wider experience shows that when conditions are perfect the spirit-operators can overcome this tendency, or polarization, and then there is no doubt as to the identity of the speaker. The medium is generally in trance and cannot talk normally, while the new larynx is being used by the spirit-operator, but when other sensitive sitters are being used, they also feel difficulty in their throats, caused by the drain on their psychic power, resulting in dryness, coughing and inability to speak clearly. The medium can, in such case, speak at the same time as the spirit.

Sitting with a splendid trance and clairvoyant medium, my wife came through in a remarkable manifestation. We sat in an inner room, opening out into a larger room, which was brightly illuminated by the afternoon sun, reflected into the place where we sat, through a large arched opening. The medium sat in the full bright light and I sat in shadow, where no direct light could dazzle my eyes, an excellent position to see sharp and clearly defined detail. As my wife spoke to me through the medium, that lady's face became *overcast* with a mist of ectoplasm, which cleared away in a moment and I found myself *looking into the happy face of my wife*, smiling at my amazement. As she continued to talk to me, she *suddenly interrupted* herself to exclaim: "Do you notice that I am talking to you with 'my' voice?" evidently overjoyed at the splendid opportunity of such close contact. I had been noticing the fact for some time, and she did not want me to miss it. This was an excellent demonstration of overcoming the tendency to duplicate the medium's larynx, and thus I heard again "the sound of a voice that is still." Also to see the transfiguration of the medium's face into that of my wife so unmistakably. (See page 76 on Transfiguration.)

CHAPTER II

CLAIRVOYANCE ; CLAIRAUDIENCE ; CLAIRSENTIENCE

"The phenomenon of supernormal cognition is reproducible at will provided that its processes are known. It 'does not depend' on any faith in the witnesses, nor any belief, whether positive or negative, but on 'exact observation' and on experiments that can be renewed at any time."

DR. OSTY, *Supernormal Faculties in Man.*

THESE phenomena are so similar in operation that we may consider them together. They are not often found together in one medium ; on the contrary, one may be clairvoyant and not clairaudient, etc. or vice versa, and again one medium may have more than one faculty developed. Clair, meaning clear ; voyance, meaning to see ; audience, hearing ; and sentience, sensing or feeling. The development of the clairvoyant and related faculties depends upon the partial liberation or freeing of the spirit from the body, and the stimulation of the corresponding psychic sense organs to a higher degree of activity, and so permit their use. The "freeing of the spirit" begins with correcting the common false idea that "I have a spirit or soul" and realizing that "I AM" a spirit or soul and "have a body" through which I manifest physically.

Regarding clairvoyance, many mediums use a crystal ball as a centre to focus upon. Of itself, the crystal does not possess any "magical" powers, as was thought in olden times. Any such power is due to its becoming imbued with the "magnetism" of the person using it constantly, just as psychometrists find any article so magnetized, by the touch of persons or the auric impressions of events, etc. Water, ink, jewels, etc., are also used for the purpose of focusing the attention. Experiments to determine what happened to the eye, when seeing in the crystal, show that the subject is not looking in the crystal at all, in many instances, while seeing the visions apparently in the ball, his eyes were focused beyond or short of the crystal, while he actually thought he was looking steadily and carefully into it. When the seer began to strain, to see more clearly, myopia or astigmatism resulted. Hypermetropia was noted when the seer was trying to see a moving object at a distance. So we see that the crystal is merely a convenient starting-point, or focus.

Clairvoyance "a supernormal mode of perception, which results in a visual image being presented to the conscious mind." The perception may be of objects, scenes, or forms, distant in space or in time, past or future. There is a coincidental truth in the visual perception, in some cases ; as in dreams, or principally in trance, when consciousness is

absent, and the forms may not only be distant in time or space, but be altogether on another plane of existence (spirit-forms)."

Job xlii, 3: "Who is he that hideth counsel *without knowledge*?" (Who gives Job the wisdom he utters, beyond his normal power.) "Therefore have I uttered *that I understood not, things too wonderful for me.*"

We often hear a medium say: "I see a spirit." This is a very common error for spirit, by its very nature cannot be seen. What is seen is the form in which the spirit-person clothes himself for the purpose of becoming manifest on a lower range of vibration or condition. It may also be a vivid impression received by the medium, so distinct as to give the idea of a solid object. Clairvoyant and similar experiences may be spontaneous, or induced by hypnotism, or auto-suggestion as in crystal gazing.

The principal phases of clairvoyance and kindred faculties are four: X-ray, medical, travelling and platform clairvoyance. The first is the faculty of seeing into closed spaces, boxes, sealed envelopes, rooms, books, etc.; the second is the ability to see the inner mechanism of the human body and diagnose disease; the third involves a mental journey to a distant scene and giving a description of same or events occurring there; the fourth is seeing the forms used by spirits for the purpose of being seen and recognized. These may be invisible to anyone but the medium.

In X-ray clairvoyance, the seer reads sealed letters, when the contents are unknown to the medium or written in a language unknown to him. The medium has sometimes to handle the envelope, but not necessarily. If the message is rolled up into a pellet it may, or need not, be touched at all, it may be burnt and the message given afterwards. Conscious effort, anxiety, etc., usually result in failure.

Edison, experimenting with Reese, wrote in a distant room on a piece of paper, "Is there anything better than hydroxide of nickel for an alkaline electric battery?" Returning to Reese, Reese at once said: "No, there is nothing better than hydroxide of nickel for an alkaline battery."

Shrenck-Notzing wrote on five pieces of paper the questions, "What is my mother's name?" "Will my book be a success?" "What is the name of my eldest son?" And two other intimate questions. He mixed the papers and presented them, without knowing which contained which question. Reese hardly touched them and answered correctly each question. Dr. Geley wrote on a visiting-card, under the table, "There is nothing more moving than the call to prayer, by the Muezzins," and put it in an envelope. Ossoveitzky, feeling the envelope, said: "There is a feeling of prayer, a call from men who are being wounded or killed—No, it is not that—nothing gives rise to emotion more than a call to prayer, it is like a call to prayer, to whom? A certain caste of men, Mazzi—Madz—A card. I can see no more."

Sleepwalkers and dreamers give evidence of this faculty at times.

Stainton Moses shows that the clairvoyant vision is independent of the normal eyesight and is exercised by the mind without the help of the senses.

"In the midst of the séance, when perfectly clear of influence, I saw Theophilus and the Prophet. They were as clear and palpable to the eye as human beings would be in a strong light. Placing my hand over my eyes made no difference, but turning aside I could see them no longer. This experiment I repeated several times." His attention was directed away from them when he turned.

The clairvoyant may see objectively an ectoplasmic appearance,

invisible to the normal bystander, or subjectively as a mental concept or he may sense or feel it so clearly that he can describe it as if objective.

Darkness presents no obstruction. Mme d'Esperance could sketch in the dark, the paper before her appearing just as well illuminated as the spirit-face which she sketched.

The nature of the perception is unusual and varies. In some cases they are smaller than life size, sometimes only a few inches in height, though perfectly proportioned. Sometimes they appear gigantic, even a face covering a large area. I have seen a single, kindly, intelligent and beautiful blue eye *about four feet long* in my bedroom, one morning. Alfred Vout Peters writes: "In the clairvoyant state all bodily sensations seem merged into one big sense, so that one is able to see, hear, taste, smell and above all 'TO KNOW.' Yet the images stand out clear and strong. A clairvoyant may give a perfect character delineation of a stranger seen for the first time."

Medical clairvoyance is first referred to in 460 B.C. by Hippocrates: "The afflictions suffered by the body, the soul sees with shut eyes." The case of Andrew Jackson Davis's striking psychic development includes medical clairvoyance. Well-attested early cases are of interest.

With the revelations of psychic science, medical clairvoyance became one of the lesser wonders. The power of healing soon tended to put the power of diagnosis in a second place. Mediums were often employed professionally for medical purposes (and still are by the more advanced M.D.s). Bessie Williams, E-ray medium, was a doctor's assistant for years and Dr. Kilner's discovery of the human aura, as a visible fact and its colour and other changes as bearing on a patient's health and indicating disease, further developed this valuable subject.

From time immemorial the medicine men, priests and wise men of all primitive, as well as more advanced peoples, practised travelling clairvoyance, and Sir William Barrett holds that the reputed evidence for it is more ancient and widespread than for telepathy. Swedenborg's vision, in 1756, when he was in Gothenberg, of a fire in Stockholm, is a case of spontaneous travelling clairvoyance, not purposive. Apollonius of Tyana, while lecturing at Ephesus, broke off to announce that the tyrannical Emperor Domitian had just been killed in Rome. The first carefully investigated travelling clairvoyants were the French, Alexis and Adolphe Didier and Adele Maginot. President Seguer, without giving his name, called upon Alexis Didier, who made an imaginary journey across Paris to the President's room and saw a small bell on the table. The President denied the bell. On returning home, however, he found that while he was absent the bell had been placed on his table.

An early record is curious. Dr. F. magnetized Jane and warned Eglington that he would send her to see what he was doing between eight and ten that evening. Jane said:

"I see a fat man with a wooden leg. He has no brain, and he is called Eglington. He is sitting before a fire, where there is brandy, but he is not drinking." The fact was that Eglington had made a fat dummy and dressed it in his clothes.

Prof. Richet gives the following instance of travelling clairvoyance. Leonie B. was put in trance by Pierre Janet, after Richet had left for Paris. She suddenly declared that Prof. Richet's laboratory was burning down, which actually happened at the time of the vision.

Vincent Turvey says :

"In mental body travelling, the 'I' (spirit) appears to leave the 'me' (body) and to fly through space at a velocity that renders the view of the country passed over very indistinct and blurred. The 'I' appears to be about two miles above the earth, and can only distinguish water from land, or forest from city; and then only if the tracts seen are fairly large in area. Small villages or rivers would not be distinguishable."

Sometimes the travelling clairvoyant may go into the future. Robert James Lees's vision of the crimes which Jack the Ripper was going to commit the following day, with an exact description of the locality, is of this order. But it must be remembered that clairvoyant vision is not the same as projection of the astral or etheric body to the distant place. This latter is difficult and far more rare.

Sir Oliver Lodge's deceased Aunt Anne said that "Charlie had eaten the bird (the chicken) and made himself sick." Later a letter from Charlie in Manitoba said that he had shot a prairie chicken, he ate most of it and was ill at the time of the message.

Psychical research can offer no solution of the problem of clairvoyance. Dr. Herbert Mayo, King's College, London, suggests an exo-neural action of the mind.

"I hold that the mind of a living person in its most normal state is always, to a certain extent, acting exo-neurally or beyond the limits of the bodily person, and in the lucid state this exo-neural apprehension seems to extend to every object and person around."

Sir William Barrett writes :

"It may be that the intelligence operating at a séance, is a thought projection of ourselves—that each of us has his simulacrum in the unseen. That with the growth of our life and character here an etheric image of ourselves is growing up in the invisible world; nor is this inconceivable."

This agrees largely with the spiritualist view, that the sense organs of the etheric, or spiritual, body come into play, through which the information is impressed on the seer's physical mind by the spirits. It has been suggested, also, that in travelling clairvoyance the "double" travels to the scene. The difficulty here is that where the "double" leaves the body behind it, the body is unconscious and memory is rare, but in travelling clairvoyance the subject describes, at the time, in the living voice, what transpires at the distant place. Theosophists speculate on an "astral tube" which clairvoyants construct for themselves from astral or psychic matter, to see through.

Vincent Turvey says :

"In long-distance clairvoyance I appear to see through a tunnel, which is cut through all intervening physical objects, such as towns, forests, mountains, etc. This tunnel seems to terminate just inside Mr. Brown's study, for instance, but I can only see what is actually there and am not able to walk about the house, nor use any other faculty but that of sight. In fact, it is almost like extended physical sight on a flat earth, void of obstacles. (This tunnel applies to time as well as space.) In astral or etheric body travelling, the 'I' is actually on the spot and sees, hears, moves about, smells and uses all the other senses of the 'me' (body) which remains at home; although if physical force be needed this is, as a rule borrowed from a third party."

Theosophists also suggest that the clairvoyant may see thought pictures.

Mediums themselves are at variance as to how they do it. Bessie Williams claimed that clairvoyance is vision by our spirit. W. H. Bach thinks that both clairvoyance and clairsaidence are impressional. Conan Doyle suggested that the special atmosphere of clairvoyance might be the result of ectoplasm emanating from the sensitive's body and enabling spirit to impress it.

In a recent private circle Mr. Keller said : "I see a large number

'ooooo' and a man with a black cap and bandage over his head. He seems to have been executed. I get A.B. Prison" (in an eastern state). Later : "This man was executed and now comes back as a missionary to save others from crime. He wants to warn 'ooooo' not to return to his old haunts and friends or he too may be executed." With this information we wrote to the warden of A.B. Prison asking about this number. In reply the warden said : "This is not one of our numbers, but looks like the series number of C.D. Prison (in the same State). Write the warden." The C.D. warden in reply wrote : "Number 'ooooo' was paroled from here in 1932, write the parole board in X—."

"As they are not permitted by law to give any information about parolees (to safeguard the person from old criminals) I wrote all the information we had received, explaining what had happened and the message. The parole officer consulted his director; instead of throwing our letter in the waste-basket, as a less broadminded and understanding person might; and then they wrote us thanking us for the interest we had shown in this parolee and saying that they would give the matter their consideration.

"This was not a 'rescue circle' for the purpose of aiding such missionaries to atone for their past errors and rehabilitate themselves; so that they can again progress spiritually; but simply an ordinary developing circle which this reformed and awakened soul, found suitable to co-operate with him in his necessary steps towards regeneration and amendment. The privilege of co-operation with such a reclaimed soul is rare."

An old lady, who was in despair at the loss of her only daughter and who was then entirely alone in the world, came to a Spiritualist Church meeting. The medium's message to her was : "Ada is here. She is now always with you to help you. Do not grieve. She says she is very happy and wants to make you so. She will often come to you. Ada says you must give me that little bottle in your purse and never think of such a thing again. It would separate you from her terribly." The old lady was quite taken aback at this, but reluctantly took a small vial out of her bag and gave it to the medium, who said : "Ada is very pleased now and can come close to you again and assures you of her great love for you, you will often communicate with her." The heart broken old lady had intended to commit suicide that night with the small bottle of poison, but from that time on eagerly attended meetings to receive comforting and helpful messages from her daughter, with great joy and renewed interest in life, in spite of her loneliness, now that she realized that her daughter still lived and could communicate with her.

An interesting question arises. Can blind people see clairvoyantly? If they were born blind, the brain has no visual education, but if they lost the sight later, they may thus see. Bilocation of the senses, seems to point to this possibility.

CLAIRAUDIENCE

Clairsaidence was known from the earliest times. Joan of Arc is a comparatively recent instructive example of note. A biographer of

Cowper, the poet, writes: "The most important events of Cowper's later years were audibly announced to him before they occurred." Clairaudience is either spontaneous or experimentally induced. Sea shells are used for the latter purpose. The clairaudient medium soon distinguishes other voices, may hear distant friends speaking, may hear part of a conversation he has already heard or will hear presently, and may interpret them as messages from the deceased or from the living.

The clairaudient may hear objectively a voice from an ectoplasmic "voice box" invisible to others, or hear it as a "voice in my ear" subjectively as if inside the head, or may sense the thought intended to be conveyed, so clearly that he can give it form in words, if the words themselves are not also sensed definitely.

"Yes, my voices were of God; they have not deceived me," said Joan of Arc, in reply to her homicidal-religio-fanatical persecutors.

PHONE-VOYANCE

Phone-voyance or phone-audience are interesting variations. It involves psychic vision or hearing, telephone wires and instruments, and simultaneity of clairvoyance or clairaudience with physical contact. Turvey possessed the phone-voyance faculty intermittently from 1905 to 1908. He found that it was a great strain on the brain and its too frequent use would lead to brain injury. He seemed to see "through a halo or aura of bright heliotrope or pale violet-coloured fire, the flashes or sparks of which do not cover all the (psychic) window, so to speak, but leaves the centre clear and colourless, and in the centre appears the person or object seen." Another extraordinary thing is, that

"... occasionally part of my mentality seems to ooze out of me, and to run along the line for a little distance, say for a yard or two, and as 'I' (the spirit) go, so little pieces of the copper wire, which lay together, as A.B. seem to turn over to B.A., that is, to reverse their polarization or position as if on a hinge. These pieces appear to be about four inches in length. At other times phone-voyance seems to be very like mental-body travelling, because the 'I' (psychic or spiritual entity) appears to be in the room at one end of the line and, by a sort of cord, to communicate with 'me' (the physical body) at the other end to make 'me' speak about that which 'I' see."

Several years ago I called on a fine medium in Chicago, and while talking to her the telephone bell rang. A lady in one of the suburbs, some twenty miles away, was speaking to the medium, who suddenly exclaimed: "Wait a minute. What does 'Gynæcocracy' mean?" The lady replied: "I don't know. I never heard of it. Is there such a word?" The medium did not know either and asked me but I was equally ignorant of it. I looked it up in a dictionary while the lady waited and found that it meant "Government by a female," in a disparaging sense, *petticoat government*. The moment the lady heard these two words she exclaimed delightedly: "That's my father, that's my father."

It appeared later that the lady's mother used to fuss round her father when he was going out, insisting that he put on his scarf, rubbers, etc., and the father would shrug, with pretended impatience, and repeat: "Petticoat government, petticoat government." This waggish method of communicating also illustrated his continued natural cheerfulness and sense of humour when apart from the physical body. And why not?

CHAPTER 12

PSYCHIC PHOTOGRAPHY

"Exact science," in Prof. Eddington's opinion, "is a system of 'pointer readings' telling us amazingly definite things 'about' those aspects of reality that can be measured, but having no interest in those that cannot." Psychic Phenomena for instance. Poincaré, a great mathematician, warned: "The mathematical method, by its very rigour and inflexible course, often inspires in us a confidence nothing warrants and 'prevents' us looking about us."

THIS is not the same as photographing a visible materialized figure. The faces and forms are not normally seen at the time of the photographing, though sometimes a clairvoyant can see them.

Usually, but not necessarily, the sitter is present in person and the invisible etherealized figures build up around him sufficiently to make an impression on the sensitive plate or film. Of course, spirit cannot be photographed. What is obtained is the form built up by the entity being clothed upon with ectoplasm, more or less materialized, etherealized or condensed. They tell us, through mediums, that this is both a difficult and unpleasant process, slowing down their vibrations and working with this, to them at least, repellent ectoplasm.

Colonel Cushman is a celebrated American chemist, and founder of the Institute of Industrial Research. Agnes Cushman died on September 20th, 1920. On Saturday evening, July 23rd, 1921, Colonel and Mrs. Cushman arrived in London; on the following Monday morning Colonel Cushman immediately inquired how he might get in touch with Mr. Hope, of Crewe, the medium whose success in spirit photography had attracted wide attention. He was informed that Mr. Hope happened to be in London, and without making an appointment Colonel and Mrs. Cushman went almost immediately to the address given to them. Mr. Hope was not there; and Colonel Cushman was about to leave when word was brought to him that Mrs. Deane, a medium, who had often assisted Mr. Hope, would make an effort in his behalf. Colonel Cushman himself marked the photographic plates and inserted them in the camera. He and Mrs. Cushman sat as for an ordinary photograph; and he, with the medium, developed the plates in the dark room. Each of the four plates showed traces of something "extra" which did not belong to normal photography, but the fourth showed plainly, though faintly, a face just above the face of Mrs. Cushman. It proved to be a perfect likeness of their daughter. Mrs. Deane, the medium, had no warning of Colonel Cushman's visit; she did not know his name, nor what sort of picture he hoped to secure—whether of a son, a daughter, or a departed friend.

Here the recognized medium for psychic "extras" was absent and another took his place in the emergency, to save the sitters from disappointment. The Colonel handled, marked and developed the plates personally, the medium merely standing by as above stated. Mrs. Deane, the emergency medium had no notice of the visit or knowledge of the parties.

Dr. Dunmore of Chicago, now incapacitated by blindness caused by an accident, took a photo of a lock of hair of my late wife. Eight faces appeared, none recognized. He then took a photo of me, as sitter,

and ten faces appeared all but one strange, this one having a resemblance to my wife, but a strained look. I asked her at a séance some time after why this was, and she replied: "There were so many trying to get in that I got angry and pushed myself in." Hence the strained and unusual expression. A couple of years later I tried again and got eleven faces, none recognized.

Finally, I went direct to his office from an independent voice séance, with Mrs. Birkner, thinking that some of the power, ectoplasm or conditions would continue with me for a time and help. Surely enough, this time among the nine faces appearing was an excellent one of my wife, in her thirties, in the top right-hand corner. My family not being interested in the subject at the time, I said nothing to them about it, but laid the photo before my daughter and asked if she knew anyone on it. Immediately she pointed to this particular face, saying: "Why, there's Mother! How did she get on that photograph?" My sons were also shown it separately and agreed that it was a good photograph of their mother. The woman and her daughter who did housework for several years with us also immediately recognized her and marvelled at the excellent likeness, not knowing how it came there. There can be no fraud here for the doctor never saw my wife nor a photo of her and this photo differs in the pose, light and shade, from any I have or have seen. The expression about the mouth, the eyes, and the shape of the nose and brow and face is characteristic, unmistakable and conclusive.

Dr. Dunmore discovered his faculty by accident. In his younger days he was assistant in a small-town drugstore and used his spare time in amateur photography. One day he took a photo of a friend, in the rear of the store, and observing an apparent defect in the plate, when in the dark room developing it, he said: "This is no good, I will throw it out." A large spot had begun to appear, but his friend said: "No finish it and see what it is." When developed and fixed an "extra" face appeared near his friend, who exclaimed: "Why, that is my Uncle —, in New York." (Living at that time.) Though he usually got several faces on a plate, they were not always recognized by the sitter. The remark of my wife seems to indicate that many are trying to demonstrate regardless of the sitter. Dr. Dunmore also notes that when the photograph is immediately developed the psychic faces are not so clear, as when he leaves the negative in the holder for two or three weeks to mature, or intensify, or incubate. Some slow action seems to continue during that time, giving much better results.

Prof. Coates, *Seeing the Invisible and Photographing the Invisible*, gives valuable information in detail of this subject. I quote one item:

"Mrs. Coates, then living in Scotland, sent locks of hair, belonging to herself and her husband, to Mr. Edward Wyllie, California. These were fastened to a background and photographed. On the plate appeared two human heads, a sheet of paper and the letters E D.G., all of which became very significant. On the earth plane the medium-photographer, a total stranger and as far off as California from Scotland, had only as a nexus the above articles to photograph."

The following is another case of this description (see photo) for which I am indebted to my friend Mr. Frederick Lentsch of Chicago. On Christmas Day, 1897, Mr. Frederick Lentsch had his photograph taken in Louisville, Kentucky, and carried a copy in his pocket until the third week in January, 1898. Then he mailed it to F. N. Foster, a psychic

photographer in Chicago, Illinois, with a request that it be used as a point of contact in endeavouring to secure "psychic extras" through this magnetized photograph. The resulting picture was mailed to Mr. Lentsch from Chicago, on January 27th, 1898. The photograph of Mr. Lentsch was fixed to a black background and the "extras" appeared as shown. They are excellent portraits and show the following relatives of Mr. Lentsch, who have passed to spirit-life and are clearly recognized by him and others who knew them. His Aunt Hulda, on the upper right; Sister Rosie on her left; Cousin Mamie Wagner at the bottom, and on the left above her is Dr. Schaeffer, a guide, whom he had not seen and who was identified to him at a séance afterwards. Of course, the three relatives are all that can be positively vouched for.

The following facts are important in this fine demonstration: Mr. Lentsch was not present; did not know the photographer, nor did the photographer know him or his deceased relatives. The only point of contact was the photograph of Mr. Lentsch. Whether the entities manifesting materialized visibly or not is unknown. Apparently they were sufficiently material to affect the photographic plate and produce accurate portraits of themselves.

This early photograph is particularly interesting for comparison with many such of to-day. Recent photographs often show exuding-ectoplasm from the psychic present, which is used to build up the form and often patches of unorganized ectoplasm appear, giving us the opportunity, not only to study the source of the ectoplasm, but also various stages of its development.

The above complies with the conditions insisted upon by Whately Smith, viz.: "If it could be shown (1) that a given 'extra' was unmistakably recognized as a portrait of a deceased or even a living person, and (2) that the medium concerned could not possibly have obtained a likeness of that person to work from, then we should be obliged to attach great weight to this factor, even if the conditions were not such as to exclude fraud. For such a result could not be fraudulently produced.

In *Light*, September 9th, 1916, Mr. Hales writes:

"My wife died five years ago in Buenos Aires (November 11th, 1911). Since then we have received many messages from her, for my daughter is a psychic, as is Miss Jean Reid, a friend of the family through whom the portrait was obtained. None of the family know much about photography—Miss Reid nothing.

"Last year, about December, my daughter was strongly impressed to ask me for a camera, without any clear idea of what for. I obtained a camera from a fellow journalist engaged in photography and with it he sent me plates, and these, with the camera, I handed to my daughter, who, with Miss Reid, tried to get a 'spirit photograph,' without result. Later, after hanging a couple of sheets for a background, the camera was placed in front of it. Shortly afterwards, while in the kitchen, she heard a voice say: 'Go and take the photograph now.' She supposed it was Miss Reid speaking from another room and went to her. But Miss Reid knew nothing of it, and, judging it to be a 'message,' they went into the room where the camera was. My daughter put the slide in with a couple of plates, and looked at the sheet. But even to the eye of clairvoyance nothing was visible. However, hopeful of some result, my daughter took off the cap, exposed the plates, spoiled one by accident, and sent the other to a photographer to develop.

"The portrait is clearly recognizable as that of my wife, wearing, however, a much brighter expression than she habitually wore before passing away. There is no similar portrait of her in existence. It is a splendid likeness of her as she was two years prior to her death."

The Psychic Faculties proved by this unique photograph are:

(1) Psychic Impression by spiritual telepathy from an Intelligence in the Invisible to the daughter—vague, perhaps, but effective. Object to get a camera. Purpose not at first made clear.

(2) Clairaudience, veridical hallucination of a voice, clear to the percipient: "Go and take a photograph now."

(3) Prompt obedience to "the voice" being rewarded by the daughter obtaining an excellent portrait of her mother, as the latter appeared in earth life two years before passing to the higher life. The whole furnishing conclusive evidence for the supernormal faculty and the reasonable deduction that it was employed by the arisen mother in the Invisible, to strengthen the conviction of her husband in her previous messages, and to console her daughter for her mother's physical absence from the sense perceptions of those she loved on earth.

There are cases in which the *thought* of a person is projected and appears, as in the case of a man whose photo was taken sitting down and there appeared behind him a figure of himself standing up. This seems accounted for when the man remarked that as the photo was being taken he suddenly and strongly wished that the photo was being taken of him standing.

PSYCHOGRAPHY

This resembles Psychic Photography except that no camera is used. The practical photographer cannot grasp this unusual fact and insists on light as essential to affect the chemicals on the plate or film. Actual facts, however, do not stop for theories.

In *Amateur Photography* (November, 1898) the following experiment is related:

"Mr. W. Inglis Rogers, in the surgery of Dr. Bowhay, visualized a simple object for the purpose. While in the light he gazed for a minute at a postage-stamp, and then went into a darkened room and gazed intently at a sensitive plate for twenty minutes. On the plate being developed, two images of the postage-stamp were plainly visible. Why two? When Mr. Rogers was thinking of one? The thought was of one, but two distinct images, as impressed on each eye were reproduced. Mr. Rogers concluded that this was a thought photograph. Dr. Bowhay was, however, of opinion that as no photograph can be taken without light, the image of the stamp was put on the sensitive plate by the light absorbed when Mr. Rogers was looking at the stamp."

The experiment may have other bearings, but what we have to do with is the fact that the picture got on the plate. We also know that pictures get on plates in the absence of all light, which the practical photographer regards as essential. That the camera records things invisible to the human eye is a fact even a moderate acquaintance with the art will make clear; but the foregoing experiment suggesting that the human eye itself is a camera, causes one to pause and think of the many possible powers which may be wrapped up in the latent powers of humanity, and of which we still know little or nothing.

CHAPTER 13

AURAS AND RAYS

"And the children of Israel saw the face of Moses, that the skin of Moses' face shone."

THE aura is a glowing, ethereal radiation surrounding and permeating the human body. The belief in its existence goes back beyond history. Artists from time immemorial have represented saints and other special persons as having a halo or nimbus about their heads, or an aureole or glory surrounding them. This was generally ascribed to the desire of the artist to embellish their creations and not as real. Clairvoyants, however, asserted the reality of these auras, etc. Recent research has proved that they are right, the physical body is immersed in, and permeated by, this aura or psychic, ethereal or spiritual body.

In medieval times several different types were recognized. The nimbus, streaming from the head, as also the halo. The aureole radiating from the whole body, and the glory, a combination of the other two. Clairvoyants frequently refer to seeing the aura of people and from its colours determine the character or emotions of the person observed.

Dr. Kilner, of St. Thomas's Hospital, London, between 1847-1920, conducted experiments with coal-tar dye compounds, very unstable, with which screens were made. Looking through the screen for a moment in daylight and then turning the eyes on a person, nude, in a dim light with a black background, three distinct radiations became visible, all lying in the ultra-violet end of the spectrum. The first dark and colourless, surrounded the body approximately half an inch. The second, or inner aura extended three inches beyond. The third, or outer aura, extended almost a foot. The depth of the aura was found to be influenced by a strong magnet. It is affected by electric currents, vanishing entirely when subject to a strong negative charge and increasing in bulk 50 per cent on recovery. It is affected by chemical vapours and loses brilliancy under hypnosis. Illness affects size and colour, and mental disturbance causes diminution in size and distinctness which also occurs in nervous diseases. Dr. Kilner concludes that the higher brain centres are closely concerned in the output of auric emanations. With the approach of dissolution the aura gradually shrinks and round the corpse no trace can be discovered.

This is in agreement with clairvoyant's description of the passing from the body of a dying person of the psychic, auric or spiritual body. The aura is sublimated matter, as shown by its being affected by chemical vapours, electricity, etc., and Drs. Zetla and Van Zelst of Holland,

mathematically calculated the weight of this etheric body as two and a half ounces approximately. Other experimenters, taking all precautions to secure accuracy, noted the weight of dying persons, by placing the bed on which they rested on scales, and found that at the moment of passing out the scales showed a weight suddenly removed averaging two and a half ounces, thus experimentally confirming the Dutch physicists' estimate, proving that a something ponderable passes from the body at the moment of dissolution.

Dr. Kilner finds that during good health the dominant colour of the aura is blue or blue-grey and the more grey the less mentality. Indifferent health causes an addition of yellow, the worse the illness of the patient the nearer the yellow approaches Roman ochre. The inner aura is usually darker and warmer than the outer. The inner aura may be yellow while the outer is blue and is the most frequently changed locally (with health conditions) but the outer aura never contains yellow as long as the inner remains blue.

Interesting in this connection is the following spirit communication from *The Rosemary Records*—Dr. F. H. Wood—which bears upon the colours of the aura :

QUERY: "How does the aura register our emotions?"

"A person suddenly overcome with fear emits a *greenish* light, dull and fitful. It becomes an unhealthy *yellowish-green* when the fear is past. Again, a person in sudden anger emits a dull red light. All the *baser emotions* give an effect of *dirty colouring*. A pessimist shows a thick dark greyish mist. People of cruel and selfish natures emit a *dull, drab, dirty yellowish* light. I have sometimes seen that emanation coming out like greasy waves. Very little aura can be seen when people are in deep sorrow. Intense emotions, however, whether bad or good, are always vivid and shot through with sparks. The whole aura becomes vitalized, and the body is surrounded by waves or vibration. That explains why one who easily gets angry, for instance, can influence the atmosphere of a whole dwelling. A stranger entering might feel the unrest without knowing the reason."

QUERY: "You haven't mentioned the blue, golden, or rosy tints."

"The *blue light* is purely spiritual, and is seen when you on your side are closest to ours. I have seen it when a number of people are gathered together in prayer. *Golden light* is brought by happiness, and a *bright rosy light* indicates pure love."

To other mediums slightly different characteristics are ascribed to the colours. The personal equation may count in arriving at such interpretations of colours from the other side.

The use of "power" (psychic) is described by Nona (*Rosemary Records*): "There is a light above your heads, large, bowl-shaped, and of pale golden colour. From it are darting sparks of deeper golden shades. It seems to expand and contract, and is never still. Inside is a still brighter life of fire brilliance, and from this a cord descends to your heads and links you up with the light."

Is this the "silver cord" and the "golden bowl" of Eccl. xii, 6?

Another communicator explained that the bowl

"... sprang from the fusing together of the auras. Sometimes the light became elongated like a pillar, and when the sitting is over it gradually fades away." Nona adds: "There is also a 'cord' of light which passes from the middle of the medium's body" (solar plexus); "a cord sensitive to every vibration of emotion."

Another communicator says :

"A spirit which has no love has no light. It languishes in the dark places near the earth sphere (outer darkness?) or becomes active for evil. Around your world is a thick veil of *black cold thoughts*, and we have great difficulty in penetrating it sometimes. But here I find a brilliant light! Now the reason for this is twofold: First, because you have found a medium who does not really belong to your world, for her natural inclinations are all of this side, and I do not know how she bears with material things at all; secondly, the light is generated by harmonious conditions." Nona added: "Your circle makes a broad beam of light. Goodness and love are light. All evil is darkness. Your light is a light *not only for us—your friends*—but also for your enemies—no, I ought not to call them that—the *poor misguided souls* (undeveloped spirits) on our side who would sometimes seek to use you to your hurt. But they cannot do this unless you allow them to do so."

Nona says :

"Did you know that all rooms are full of the influences of those who have lived in them? People can change *not only* their auras, but also the atmospheres of their homes. They can throw out from their own auras all undesirable influences. Spirits formerly congenial find themselves no longer welcome and are obliged to leave the changed aura. This is equally true of atmospheres."

"Have you noticed when some spiritually-minded person enters a room full of materially-minded people how the atmosphere becomes lighter? He has brought with him bright spirits from whom the darker spirits flee. Christ meant this when he said: 'Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.' He knew he was safe wherever he went."

"The auras of *happy people* are of a genial brightness, as if lit by some invisible sun. That is the type of aura which produces the best mediumship. I find it easier to contact people in that vibration. Good spirits, *even in the body*, appear radiant. Some are *almost* as those who have passed over, by reason of their brightness."

She also gives a suggestion of danger to a sensitive in-mingling with crowds: "I find her aura so permeated with the auras of the holiday crowds she went into to-day, that I cannot get through. She must keep away from all contaminating and unpleasant influences."—"Nona."

Dr. Kilner claims that all organic structures have a special form of nerve aura. "Though sensible, observation and experiment alike seem to indicate that the nerve-aura is material—an imponderable nervous ether, possibly related to odyle. It is thus at once a force and a medium (a vehicle) susceptible of control by the will of the operator and capable of sensory impression: an atmosphere to take shape at his command and to dissolve the moment volition ceases. or, when the habit of the medium's will has become fixed in that direction, to come and pass in visible apparitions, without conscious objective impulse on his part." Thus the doctor attempts to explain in terms of nerve aura emanations of the super-normal manifestations in mediums, an idea supported later by the hypotheses of Morselli, Geley, Carrington, Flournoy.

It is this emanation or nerve aura impressed on substances of various kinds which enables the psychometrist to sense the events in connection with the substance or article.

Allan Kardec thinks that the aura could be called "intelligent-matter" and says :

"From another point of view, this fluid (the aura) may be classed as forming part of the material element, it is nevertheless distinguished from it by certain special properties of its own. If it could be classified simply and absolutely as matter, there would be no reason why spirit should not also be classed as matter. It is the intermediary between spirit and matter—and susceptible of being made, through its innumerable combinations under the direction of spirit, to produce an infinite variety of things of which we know but a small portion. This universal, primitive or elementary fluid, is the agency employed by spirit when acting on matter. It is the principle without which matter would remain for ever in a state of division and would never acquire the properties given to it by the state of ponderability."

The manifold properties of the aura are far from being exhausted. In Dr. Crawford's experiments it assumed the form of sensitive rods, strong as steel, yet so alert that they seemed endowed with a special consciousness and will power.

The aura is a vital factor in mediumship. Sitters who are harmonious and whose auras blend into beautiful colours are excellent members of a circle, as the clairvoyant may see. If any fail to blend with the rest, a gap is formed and seats must be changed till the auric or psychic circle is balanced and complete, otherwise the inharmonious sitters must retire, or poor results or none follow. A strange sitter brought into the circle may destroy conditions, or, on the other hand, if harmonious, may help the manifestation.

Drs. Zetta and Van Zelst found that electricity aided the results and reduced the exhaustion of the medium and Kilner notes the effect of electric currents on the aura, apparently dispersing it, or concentrating it within the body of the patient to reappear with increased brilliancy after the current ceased. This is a valuable point for the psychic research student to develop.

Dr. Blondot, of Nancy, found that the human brain and nerves give off rays which are capable of penetrating aluminium, black paper and

other opaque objects. He named them N-rays after the town of Nancy and believed them to consist of four groups of ether vibrations. They are said to be of long wave-length and near electro-magnetic waves in point of frequency.

The discovery of N-rays was followed by the N¹-rays and by the demonstration by Lebon that all bodies emit psychic emanations, which he called dark light (infra-red). Baraduc photographed the emanations of the human hands. In psychic hands he found the luminosity radiating from the lower base of the palm. Mental states had great influence over the lines of light which he thus obtained. Mental distress was disclosed by confused lines. Baraduc also photographed holy water at Lourdes after a miraculous cure and a sacred wafer in a Catholic Church. He found light effects on his plates, indicating psychic phenomena.

Prof. Cazzamalli, of Milan, constructed a delicate instrument by which to register emanations given off by the brain. Enclosed in a chamber impermeable to electro-magnetic vibrations from without, with a medium in trance, the indicators reveal electro-magnetic waves which evidently did not emanate from the medium.

In 1930 Dr. Jos. Bieniedel records experiments on the effect of emanations on chemical solutions. The well-known green fluorescence of uranium salt was employed and it was found that whilst in darkness no fluorescence was visible, but when Frau Silbert took a glass of this solution in her hand, a green fluorescence promptly appeared, and this was so strong that the glow could be seen ten metres (eleven yards approximately) away and the outline of the glass was plainly visible. If other persons took up the glass no fluorescence was seen.

Sir Oliver Lodge in a lecture said :

"Here is a room where a tragedy occurred, where a human spirit was strung with intense anguish. Is there any trace of that agony still present, and able to be appreciated by an attuned or receptive mind? I assert nothing except that it is not inconceivable. If it happens it may take many forms—that of vague disquiet, perhaps a dream or picture of the event as it occurred, or even imaginary sounds or vague visions."

The following is a personal experience of a close friend of mine. Years ago my friend arrived at a small obscure village in the middle of England, about 9 p.m., and engaged a room in the village hotel (a glorified boarding house). Tired with travel, he at once went to rest (as he expected) and soon fell asleep. About 11 p.m. he suddenly awakened feeling freezing cold, trembling and cold sweat breaking out all over him.

It was a warm summer night with a brilliant moon making everything as clear as daylight and he saw the bedclothes covered with blood, drops falling from the ceiling and walls dripping with more blood. Nauseated, he quickly sprang out of bed, dressed and went out into the open air. There being no other place available, he decided to spend the rest of the night smoking and wandering about the pleasant lanes, enjoying the beauty of the moonlit scenery, as it was impossible to rest in that room.

The next morning, returning for breakfast, he was asked how he had slept and on describing what had happened, was told : "We are very sorry, but that was the only room we had vacant and we did not like to tell you that the landlord committed suicide three weeks ago, in that room and bed, by cutting his throat."

In the course of my business I have built all kinds of buildings, including prisons and have noticed that, whereas a new prison has no specific characteristics differing from any other new building, when I have had occasion to measure an old prison for the purpose of altering and improving it, I found that, though it was vacant and scrupulously clean and orderly, it has a peculiar and repulsive atmosphere, that tended to make "the gorge rise" in a sensitive person and an almost irresistible desire to get out of it as soon as may be. On leaving, the outer air seems doubly fresh and sweet and one breathed deeply to "air out" one's breathing system, and only after a bath did one feel free from the contamination of the degenerate crime atmosphere.

In an old combination court-house and city hall, saturated for years with an atmosphere of *corrupt politics, leagued with crime*, a similar nauseating aura affects a sensitive person on entering. The same desire to get out and breathe the purer outer air is felt, even though the outer air is physically diluted with gasoline fumes, etc., it still feels cleaner psychically.

On the other hand a concert hall or similar room, though empty, give rise to pleasant and agreeable feelings on entering, as if the vibrations still reverberated harmoniously in its atmosphere. Similarly a house of worship, *regardless of its specific orthodoxy*, mosque, synagogue, cathedral or temple, pervaded by the highest aspirations of thousands of people, through several generations, inspires exalted longings and up-reaching, happiness and peace, so that one feels "it is good to be here."

CHAPTER 14

PSYCHOMETRY AND TELEPATHY

"It is not so much evidence that convinces men of something entirely foreign to their habit of thought, as the discovery of a link between the old and the new."

PSYCHIC soul, and metron measure. "A psychic power possessed by certain individuals which enables them to divine the history of, or events concerned with, a material object with which they come into close contact."

The exercise of this power is coupled with a community of sensation of varying intensity. The physiological effect of the experimental objects is very strong. When Mrs. Cridge examined a piece of lava from Kilauea volcano, she was seized with terror and the feeling did not pass off for more than an hour.

On examining a fragment of a mastodon's tooth, Mrs. Denton said :

"My impression is that it is a part of some monstrous animal, probably a tooth. I feel like a perfect monster, with heavy legs, unwieldy head, and very large bones. I go down to a shallow stream to drink. I can hardly speak my jaws are so heavy. I feel like getting down on all fours. What a noise comes through the woods. I have an impulse to answer it. My ears are very large and leathery and I can almost fancy they flap my face as I move my head. There are some older ones than I. It seems, too, so out of keeping to be talking with these heavy jaws. They are dark brown as if they had been completely tanned. There is one old fellow, with large tusks, that looks very tough. I see several young ones, in fact there is a whole herd."

Some influences prostrate the psychic and make her very ill. For instance, an emetic held by a medium, caused vomiting.

There are many cases on record in which the bodies of "dead" men have been traced through psychometry. A man came to Mrs. Middleton Higgins, Davenport, Iowa, in great trouble because his brother was missing. From the cap of the missing man she described him and said that he had stumbled, when walking at night by the riverside and fallen in and drowned. (Search had been made and dynamite used, but the body had not been recovered.) She told him that the current of the river had wedged the body between two rocks, and said if he would take her along the river she would indicate the place. At a certain spot she said : "He is here." But after some dredging and searching no body was found. She told them to go and get a long pole and search among some rocks she pointed out. Something soft was touched and eventually the body was recovered there, the head having caught between two rocks and anchored the body. All parties were strangers to the medium.

From a shell picked up on the beach at Vera Cruz, a Mexican woman gave the following reading :

"I am under water and feel a great weight pressing on my body. I am surrounded by fishes of all kinds, colours, shapes and sizes. I see white and pink coral. I also see different kinds of plants, some of

PSYCHOMETRY AND TELEPATHY

121

them with large leaves. The water has a dark green, transparent colour. I am among the creatures, but they do not seem to notice my presence, as they are not afraid of me in spite of touching me as they pass by."

From a piece of leather from the casing of an army revolver, carried in the war by a sergeant, the psychometrist learned :

"I am in a tannery evidently. Many skins hanging on the walls—" (then the vision changed). "It is a cold, grey, foggy winter day. I see a group of uniformed men wearing grey coats. I hear the sound of bugles, the rattling of rifle shots, the roaring of cannon and sharp words of command. It smells of gunpowder. Undoubtedly a battle is raging."

Many psychometrists assert that they are simply instruments and spirits do the reading. But others repudiate spirit intervention and consider psychometry a personal gift, a sensitivity to the influence possessed by various objects. This influence or emanation is likened, by Dr. Waseilawski, to the rhabdic force which bends the dowser's rod.

The method is individual. The percipient is lax and passive. When the clue is given them some psychometrists feel themselves to be immediately at the place, others travel there. As a rule a clue, containing an "influence," is indispensable, but may sometimes be replaced by a name written on a piece of paper. This, however, is very exceptional.

It is usually said that by psychometry a medium cannot get a reading for herself, but an incident related in *Light* is of interest. Mrs. Cannock was handed an article worn by herself, without her knowing its origin. She not only gave a character reading of herself, but also made a prediction which proved correct.

Psychometric impressions may come so spontaneously as to seriously annoy the sensitive in ordinary life. Frau Plaat could not go into the British Museum, for the objects were literally "shouting" their histories at her.

Psychometry is just a label or word and explains nothing. Conan Doyle compares psychometric impressions to shadows on a screen. The screen is the ether, "the whole material universal being embedded in and interpenetrated by this subtle material, which is too fine for wind or other coarser material to influence it."

Messages are frequently given in answer to a question on a folded paper held by the medium, not only the answer, but other related matters concerning either the writer of the question or some surrounding condition. How these things occur is a problem to be solved by experiment, study and reflection.

If certain psychic vibrations, or rather influences, are set up in the ether, we, the mass of men, have not the proper faculties developed to perceive and apprehend them, just as an unconscious person would not see or hear the flash and sound of a gun, only the sensitive medium can become aware of the fact and give its message to their less unfolded brethren.

In the East, where ages of deep study has prepared the mind of the psychic student to grasp these (to us) abstract facts, they have learned that there is a complicated anatomy of the human body of which our Western scientists know nothing. In connection with the special unfoldment of a medium, we have been instructed, from the spirit-world, that "we are changing your chemical composition, to enable you to open your psychic vision ; not the chemicals you know, but chemicals beyond the scope of your present knowledge, psychic chemicals."

For some time previous to a manifestation of phenomena, especially physical, the medium will be uneasy and oppressed, or "on edge," so to speak. This may last but a short time previous to the demonstration, or, as in some special and unusual experience, days and even weeks ahead. When a séance is in progress the medium is, more or less, irritable, excitable and "upset." As soon as the séance is over, however, the medium is immediately relieved, often experiencing a complete reversal of this condition and being languid and passive, the effect of the psychic as well as physical drain upon her. These conditions make a medium at times hard to get on with and show the need for special consideration and care. We are often told by the spirit-people that they have to prepare the medium in advance for the production of psychic phenomena, as well as the sitters and the room in a less degree.

Every message should not be blindly accepted or rejected ; common sense is necessary in dealing with psychic matters as in dealing with any other.

When the *Rosemary Records* were first issued I wrote to Dr. Frederick H. Wood (we were complete strangers) and he handed my letter, unopened, to Rosemary (the wonderful medium for the amazing recovery of the pronunciation of the Egyptian language of 3500 years ago). (See *Thirty Centuries After* and *Ancient Egypt Speaks*.) She gave him twelve items regarding me. I found eleven points quite accurate, but the twelfth I could not confirm, relating to my frequently taking off my glasses. But on mentioning the matter to an interested friend I was told that it was quite correct, that I had a habit of often touching and removing my glasses to wipe them, when I was deeply interested in what was being said. This habit I was not aware of. So Rosemary's psychometry was proved 100 per cent correct, though it is but a minor phase of her remarkable mediumship.

TELEPATHY

Telepathy : The transfer of thought by other than normal means, without contact, and regardless of space and time. So much has been said and written of this phase of psychic phenomena that reference is made to the latest scientific investigation proving its actuality, *Extra Sensory Perception*, by Dr. Rhine of Duke University, and his later *Frontiers of the Mind*, along the lines of orthodox psychology, not psychic understanding.

It seems somewhat related to Psychometry, as it requires contact of some sort through similarity of tastes, environment or relationship for its best manifestation.

Spontaneous experiences may be of interest. When I first left England for U.S.A. I wrote a weekly letter to my mother on Sunday afternoons and she wrote to me Sunday evenings, the difference in time making the letters simultaneously written. I would ask questions relating to affairs in England and receive letters, which had crossed mine in mid-ocean, giving me the information, at the time she received mine asking the questions.

At lectures I often knew what was coming a sentence ahead, and on

occasion, when the speaker paused to mentally select a word, five suitable words would flash into my mind and I mentally selected the best for the purpose, on the instant that the speaker spoke that very word. Was I getting his ideas or was he getting mine ? We know that a sympathetic audience amazingly helps an actor, speaker, etc., by harmony of vibration and ideas, and probably there is a psychic co-operation on part of the audience, tending to carry his efforts beyond his normal standard.

Often my wife and I would start to say the same thing, at the same time, and using the same words, and would break off, laughingly asking : "Who is going to say this ?"

Telepathy has been alleged, in less instructed days, to account for *all* spirit-messages, but that idea is exploded, since in telepathy one can only get *out* of another mind what is actually *in it*. Hence, when we get something, from discarnate minds, unknown to anyone and have to verify it afterwards—telepathy being the means of communicating between discarnate minds, we are told by them—it is evidently telepathy between physically embodied and discarnate minds (spirits).

CHAPTER 15

PREVISION

"Your sons and your daughters shall prophesy."

PERHAPS the most striking and interesting of phenomena, to most people, is prophecy, foretelling, prevision, premonition, seeing or "knowing" events before they happen, in visions, dreams or by intuition. Sometimes a forecast may be made, but the time cannot be given, others can also give the time with varying accuracy.

"For whether there be prophecies, they shall fail." 1 Corinthians xiii, 8 (see page 16).

Much heart-burning and consternation have been caused among large numbers of sincere and earnest people, because of the failure of many prophecies to the effect that there would be no war (1939) and yet war is here. Perhaps the old legend of Cassandra may be instructive.

Cassandra, the most beautiful of the daughters of Priam, King of Troy, and his wife, Hecuba, was courted by the god, Apollo. She asked and obtained the gift of *true prophecy*, but on her failure to carry out her promise, the god added the curse that she should *never be believed*. Her *true predictions* of her country's history, including the downfall and destruction of Troy, were regarded as the ravings of a lunatic and *laughed at*, though if her advice had been taken the *disaster would not have occurred*. But *in that case* her prophecies would not have come true!

This is the dilemma of prophecy. Or the prediction must be so symbolic and obscure as not to be clear till after the event has occurred. A prediction was given to Dr. Geley, noted psychic researcher, of death in an airplane accident, which was not clear until after his death in a plane soon after, yet it did not warn him as applying to himself. If it had and he had not gone on the journey, the prophecy would have been falsified.

There are so many factors involved in prophecy that it is far from being the simple thing it seems to the unthinking. It is natural to ask why have otherwise trusted guides given us wrong ideas on the matter? (Or, giving them right, they have filtered through the medium wrong?) After all, *is prophecy good for us?* What a *curse* it would be if I learned that I was to die in one year from an incurable disease, suffering meanwhile the tortures that might accompany such disease; or to lose my nearest and dearest by a sudden accident? How *enervating to my character* would it be to know that I have no need to fear, as I am destined to live in comfort and good health without any trouble? Those who have lived in the Orient, where belief in an unavoidable fate is common, know how it

PREVISION

saps the energy and courage and even the *desire* to struggle for better things.

One thing the mistaken prophecy proves—that *free will exists* and the future cannot be foretold with finality, even by those with more than human vision and wisdom. One good thing derives from these errors, that it will tend to stop or reduce the constant attempts to "live in advance of ourselves" by prying into the future.

Why should there be such consternation because of this incorrect forecast? Such occurrences were known of old.

Jeremiah and Hananiah prophesied flat contradictions, one urging the people *not* to accept slavery under the King of Babylon, the other trying to *induce them to submit* (Jeremiah xxviii, 9-17). They could not both be right. "... they speak out of *their own heart*—not out of the mouth of the Lord" (Jeremiah xxiii, 16).

"*This generation shall not pass away till all these things are fulfilled*" (Luke xxi, 32). This was a false prophecy, *never fulfilled*, and there are many others.

Some of the more outstanding guides indicate that they are, like our weather forecasters, judging from conditions and the trend of events as they see them. *They are not, and do not claim to be*, omniscient and infallible.

One guide illustrated the condition to me as: "Imagine yourself on a mountain, with two roads going down and meeting at the bottom. A motor-car is travelling down each road at a speed that will bring them into collision at the bottom, as the drivers cannot see each other. The observer prophesies this apparent collision in prospect. But one or both cars may turn off on a hidden road, or one car may stop due to car trouble, and thus no collision occurs, and you say the prophecy was false. The prophecy was true *as observed*, but later developments *changed the conditions* and the events falsified the prophecy.

The strong and confusing influence which the sitters' fixed ideas have on the medium is too often overlooked by the inexperienced. When in trance the medium is often affected by the sitter, ignorantly and unconsciously, but none the less effectively, destroying the *even and neutral state of mind* essential to her, or his, receiving accurate and correct impressions from the guides. The medium's problem is *difficult enough* without this interference, a fact too little understood.

Many of the more advanced guides refuse to give prophecies, and not only because of liability to error, but, more important, as one puts it: "Who am I to interfere with your destiny, you must use your own brains and decide for yourself." These are the same words in which Nona, through Dr. Wood's medium Rosemary, refused to prophesy: "Who am I to interfere with your destiny?" (*Rosemary Records*.) These remarks were given several years and five thousand miles apart. When it was objected that the sitter might make a mistake, the answer was: "That is part of your necessary experience."

Fortune-telling and fatalism have no place in mediumship. If, as an *occasional incident* in some more important message, prevision occurs, it is to be looked on as a *minor factor*, and the *reality of the vital message* kept to the fore.

On the day I left Davenport, Iowa, I met a man with whom I was slightly acquainted. I knew he was a spiritualist, though not a recognized medium. I mentioned that I was leaving permanently for Chicago that day. He told me at once: "You will not live in Chicago, but in a small

town west of the city. You will not get any business until the beginning of November." It was then mid-August. Actually I did not get any business until the last week in October. I intended to reside about six miles north of Chicago, to give my children the advantage of the lake-front for boating, etc., but one son (an electrical engineer) joined the staff of the Western Electric Company. The works being ten miles west of the city, the time and expense of daily travel from the six miles north was against this. During the next ten months I found this pretty English type of village, Riverside, twelve miles due west of Chicago, and convenient to the Western Electric offices. I had never heard of the village when the prophecy was made, and it was QUITE CONTRARY to the plans I had in mind. As I looked a little surprised at his message, he added: "I don't know what I am talking about, but your mother is standing at your left side. She is telling me this," and he then accurately described her. She had passed away eight years before.

Some years back I was supervising the construction of a large building in Davenport, Iowa. A medium at a séance said to me: "I see a large building unfinished, and a man falling from the roof truss. Do you have anything to do with buildings?" I said: "Yes." She added: "I see snow flying. This accident will happen when the weather gets colder, near Christmas." It was then mid-August. Being busy, I noted the message and then forgot it until a man did fall, in December, not from the roof truss, but, being sent to clear off an unusually early blanket of snow from the concrete balcony, he slipped and plunged headlong over the edge of the main floor twelve feet below. His instinctively extended arms saved his head, but one arm, one wrist, and one leg were broken, from which he recovered after some months in the hospital. I saw him two years afterwards, when revisiting Davenport, and he was quite recovered and is in charge of the heating plant of that building.

About that time I was sitting talking one evening, in bright light, with a group of friends, not a séance, merely a friendly visit. As I looked across the room at a little girl of ten years of age, who was in the room, she looked worried, and said to her mother: "Mamma, what is the matter with that man? (pointing to me). Why is his head wrapped up in a white cloth? Did he hurt it?" The mother looked at me and said: "I have been seeing that for some time, but did not like to mention it. Are you working where something might fall on you?" "Yes," I said, "I am inspecting a building, and a brick or plank might fall on me." She answered: "I think something will happen to you in the next week. Be careful of your head." Three days afterwards I was bitten between the eyes at the root of the nose by some insect. The wound was poisoned, and the doctor had to put a pad of cotton on it, fixing it in place with strips of sticking-plaster over the head. The child foresaw the incident, though the mother incorrectly interpreted it.

Dreams have a varying value, from the solving of problems to the revelation of events, but are usually too vague or symbolic to be of practical value.

When I was a young man, starting in business on my own account as architect, one of my first buildings was a church. The roof design I proposed was a novel one to me and in figuring out the stresses and strains

involved, I found myself at a standstill. Abandoning my efforts for the day I went home. That night I dreamed of working out the roof trusses and solving the whole problem, and I sprang out of bed at 2 a.m. and made notes of what I had learned in my dream. The next day I found it quite simple to finish the roof design from these notes.

Dreams may be symbolic or literal. In 1894, when living in St. John's, N.F., my mother and two sisters dreamed, on the same night, in November, that all the banks had failed. The recital next morning so disturbed my father that he determined to send all our funds to England or New York for safe keeping. The sons, including myself, laughed at the idea of taking notice of a mere dream, even a triple one, and induced my father to dismiss the matter. We thought we were wise. Three weeks afterwards, alas, all the banks did fail, causing untold distress and loss to the inhabitants of the whole island! One bank took thirteen years to pay five cents on the dollar, and even the Government had to borrow money at ten per cent in New York to carry on. We, of course, were badly caught in the crash.

The two principal bank buildings were located within sight of our house and we later learned that, for months before, the groups of worried directors had been anxiously studying ways and means to avert the catastrophe. It would seem that their anxiety was (unconsciously) broadcast mentally, and that my mother and sisters picked up the thoughts in their sleep on the same night. Mass telepathy, so to speak.

SAVED BY A DREAM

In the October number of *Blackwood's Magazine*, 1930, the first officer of a submarine relates a remarkable incident. After a very strenuous twenty hours in a very rough sea, the ship had dived to the bottom to give everyone a rest. Ten p.m. was fixed for surfacing again; a watchman was set. The writer had a dream in which he saw his sister (who had a responsible post in a munition factory) in her office apart from the main workroom. To his surprise she was dozing. Then, to his horror, he saw a snake of fire creeping towards the main room; next moment, a violent explosion occurred. The noise and the horror awoke him; he found himself sitting up, having banged his head violently against the bunk above him. It cleared his brain, he saw everyone else lying round dead asleep, the watchman too; glancing at the clock, he saw it was ten o'clock, the hour they were to surface. He felt his heart hammering, and knew fresh air must be got immediately. He managed to shake a few others awake and got sufficient help to raise the ship. At the surface, he found, to his surprise, that it was daylight! They had slept the clock round. "And but for your dream," said the captain, to whom he related it, "we should never have waked up."

When, after further adventure and dangers they reached harbour, he found a letter from his sister inquiring anxiously after his welfare, and telling him that there had been a terrible accident in her works by an explosion; that, ordinarily, she would have been in the main room at that hour, but quite inexplicably, had dozed off in her office; in that sleep she had seen him and all the crew asleep in his submarine, knew they were not dead, but sensed a dire peril and willed with all her might to awaken him. The next moment the explosion awoke her. It was just ten o'clock.

During the depression a large concern employing about 25,000 laid off some 10,000, among them an expert graduate electrical engineer. Mentioning this to a fine medium, she said: "Isn't there an airport near your place?" (There is about two miles away.) "He can get something to do there," she said. "Tell him." I did so, but he did not think it worth while to try as he was not an airman. A couple of weeks afterwards he sent some models of engines, etc., to a model show, and there met a department head of the airport, who was so interested in his work on his hobby that he urged the young man to join their staff, which he did, being engaged in inspecting gauges, gyro-compasses and other fine and intricate instruments essential to safe flying, just the work he was fitted for. Mentioning his appointment to the medium some time afterwards she said that he would not stay long as he would be called back to his old place soon. Six weeks later he was recalled, but a physical examination

was required, and, being anxious to go back, his pulse when tested was "too rapid," owing to his anxiety, and he was not passed. He tried four times, the medium repeatedly asserting that he would be taken back. On the fifth test he was accepted, as she had said. (At that time a news report said that a man had just died, aged ninety-four years, who had been *rejected* for the civil war *seventy-seven years before* because of "rapid heart-beat!") Thus when this young man *did not even go to look* for the airport job, it came his way, as the medium said, *in spite* of this. Also, he returned to his former position, as she said, *in spite of* unfavourable appearances.

The Celtic, Lapps, Finns, Gypsies and other races have this remarkable faculty more commonly than most others. The jungle dwellers also are thus endowed.

A friend told me of a personal experience at the time it happened, partly telepathic and partly premonition. He had gone down to the beach for a swim one Sunday morning and sat on the sand a moment before going into the water, when he suddenly had a vivid feeling that something was wrong at his home and that his wife needed him badly. Without waiting for his swim he at once returned home, to find his wife in tears with a telegram on the table notifying her that her brother had just been killed in a motor-car accident out of town.

Premonition: "When one feels or senses an event about to happen." A young man, returning from the war 1914-18, told me that he had been on duty for an extra long period and being thoroughly tired out, sat down on the fire-step of a trench to rest. Presently he felt like moving away from that spot, but was *too tired* to make that much effort. He said: "*Something* made me feel that I *must* move at once." So he reluctantly got up and moved farther down the trench. When he had gone some distance and rounded a bend, he heard a great crash behind him and, turning back to see, he found that a shell had exploded and destroyed the trench where he had been sitting scarcely a moment before. Telepathy from the enemy will not explain, and even so the gun was probably not loaded at the first premonition; owing to distance the enemy did not know within yards of where it would fall, so they had no knowledge to "telepath" even if inclined to do so, and they had no psychic cord of rapport with this young man.

Predictions. A few years ago I was planning to take a vacation to Winnipeg, Manitoba, about nine hundred miles, my son driving. Meeting Mrs. Goult, a psychic lady I knew in Chicago, on the sunny street, I paused to greet her, remarking casually that I was taking this trip. She at once said: "Your wife is here, she will go with you. You will have a pleasant time, but will meet an unusual storm on the way." (My wife passed on six years before.) It was June. Weather perfect all the way, except the second day out. We stopped for lunch about noon, and on resuming our journey I remarked to my son: "This weather is perfect. The prediction was wrong!" But in an hour, a small cloud appeared right ahead, which rapidly spread over the sky, and about 3 p.m. we were in the midst of a subtropical deluge, up to the hubs in water, where we had to pass under bridges and the road dipped. We passed others who were stalled, but we had no trouble. By 4.30 p.m. the sudden storm had passed and was followed by a wonderfully beautiful

sunset. Except for this storm, "out of the blue" so to speak, the trip was most pleasant. Thus the prediction of *a week before* was literally fulfilled.

As the previous incidents show, events can at times be accurately forecasted in various ways. Generally, the best type of medium is the vehicle or mediator for a teacher or guide, more intent on *giving the real and wonderful philosophy of life* that will aid us in right living here and when we are freed from the physical body, and which may or may not be of concrete value to us now. Others again are occupied wholly by the earthly conditions and these introduce prophecies from time to time, seemingly to convince those who are more dense and material in their concepts.

Again "majorities are not always right." Some years ago I purposed entering upon a certain course. A number of medium's guides (and my own through them) said that I should do so and that *the work would be a success*.

Incidentally, I was writing to a medium about eight hundred miles away and mentioned this work. Twice he wrote and urged me to *wait* several years before starting it. He was quite right. The others were not.

Impressed by the half-dozen local mediums, through whom approval came, I went ahead and the *thing "fell flat."* The local mediums, knowing me, more or less, were subconsciously influenced to say what was in my own mind, perhaps, or what, out of goodwill to me, they would like to happen.

It is common for mediums to say: "I can get more for a stranger I never saw before than for a well-known friend." That is because their minds are indifferent to, and unbiased, by the stranger, which is not the case with persons known to them.

Another curious thing, the guides very rarely give personal messages to their mediums directly. I have heard a guide give instructions to the husband of an entranced medium concerning her health, to relay to her when she came out of trance. On another occasion a guide gave some information with the remark: "Do not tell my 'instrument' (medium) as she does not like this."

Again a message was being given through a conscious medium, when the guide interrupted himself, to remark to the listener: "My instrument is strongly disagreeing with me on this, but it is so, nevertheless."

Sometimes a medium will ask someone in the class or circle to ask the guide for some personal information or advice she needs for herself. The information will be given when the medium is in trance and later given to her by the sitter. Thus the medium gets things indirectly for herself. They often remark: "I can never get anything for myself."

Just as many trance mediums never hear themselves, so physical mediums are sometimes handicapped. I knew an excellent materializing medium who told me she had never seen a materialization. It seems that she herself was so powerful that when she went elsewhere to a materializing séance, the other medium objected to her presence, because, in some way, she crippled the manifestation by drawing all the strength from the demonstrating medium, and so, this visiting medium never got a chance to see others giving materialization.

CHAPTER 16

TRANCE

"He hath said, which heard the words of God, which saw the vision of the Almighty, falling into a trance, but having his eyes open."

Numbers xxiv, 4.

"For more than once when I
Sat all alone, revolving in myself
The word that is the symbol of myself,
The mortal limit of the self was loosed,
And passed into the Nameless, as a cloud
Melts into heaven. I touched my limbs—the limbs
Were strange, not mine—and yet no shade of doubt
But utter clearness, and through loss of self
The gain of such large life as, matched with ours
Were Sun to spark-unshadowable in words,
Themselves but shadows of a shadow world."

TENNYSON.

BECAUSE of its resemblance to trance and misunderstandings arising from this, it will help to glance at Mesmerism and its later sequence, Hypnotism. About 1770, Anton Mesmer, a medical man of Vienna, experimented in a novel way and discovered certain mental and physiological conditions, analogous to trance, and used this knowledge for the purpose of healing certain types of disorder. He applied magnetic plates to his patient's limbs and effected cures. Later he went to Paris to become famous as the exponent of a new system of cure, through animal magnetism.

Puysegur followed, attributing many curious phenomena to "rapport" and a magnetic effluence from the operator. The patients could see it radiating as a brilliant flash of light from the operator. A young peasant of twenty-three fell asleep in the operator's arms and began to talk. On awakening he remembered nothing. This was the discovery of somnambulism.

Deleuze insisted on the magnetic fluid theory and pointed out its analogy to nerve force. Abbé Farier (1813) propounded the theory of the power of imagination, developed later by Coué; Montravel discovered transposition of the senses in the somnambule and posited the sixth-sense theory. Dr. J. R. Buchanan developed a theory of nerve-aura as the connecting link between will and consciousness. Andrew Jackson Davis was started on his career of seership by experiments for medical purposes.

TRANCE

Braid evolved animal magnetism into hypnotism. He produced the results of mesmerism without a magnet. Dr. Charcot, in France (1879), began his work at the Salpêtrière Hospital, Paris. He claimed that hypnotic conditions could only be obtained with neuropaths or hysterical subjects. The school of Nancy claimed suggestion as the potent cause. Boirac says that there is a natural unity in the three orders of phenomena (animal magnetism, suggestion and hypnotism) as in heat, light and electricity. In 1921, Dr. Sydney Alrutzy, Upsala, claimed to have proved by experiment, that there is a nervous effluence, and Prof. Frany, of Zurich showed by electrical tests an emission from the fingers and called it "Anthropeflux," verifying experiments by an engineer, E. K. Muller.

The indiscriminate use of hypnotism by amateurs is a grave menace to the subject. Studying the practice of hypnotism, some forty years ago I noted that a subject, constantly being used by the instructor, became a mere echo of the operator and seemed to have lost his initiative and independence, relying on the operator for every action, like a feeble-minded child. Sufficient is not yet known of the Psyche and its activities to deal loosely in this matter.

Trance, "to pass over," a "temporary suspension of sensation and volition, while the heart and lungs continue to act." "A state in which the soul seems to have passed out of the body, into another state of being." It is now generally understood that trance is a natural condition, but like sleep, which it resembles, it has its proper time, place and conditions. No one would try to sleep while working out a mathematical problem, driving a motor-car, etc. So with trance, under proper conditions of time and place, these phenomena are natural and proper, *differing from sleep* in that trance (as least for the purpose of manifesting psychic phenomena) uses energy, while sleep restores it. Also those present are drawn upon, more or less, to supply some of the energy and reinforce that of the medium. This is why the sitters should be carefully chosen and investigated, they being, in their degree, as essential as the medium, who is also a unifying and blending influence. No two mediums are alike in their mediumship or in its methods.

In ancient times, sleep, trance and so-called death (the "arising out of" the physical body to a state of continuing spiritual life) were ignorantly confused with each other, because of their superficial resemblance (phenomenon). Psalms xlii, 3: "the sleep (?) of death." 1 Kings ii, 10: "And David slept (?) with his fathers." Acts xi, 5: "... and in a trance I saw a vision ..." Acts xxii, 17: "... and while I prayed in the Temple, I fell into a trance." Genesis xxviii, 16: "And Jacob awakened out of his sleep (?) (i.e. trance). Matthew ix, 24: "... She is *not dead*, but sleepeth" (cataleptic trance). Luke ix, 32: "Now Peter, and they that were with him, were heavy with sleep (?)". Mark ix, 6: "... for he wist not what he said" (*heavy with sleep* describes deep trance and *dazed* on arousing is common when coming out of trance).

Tertullian in his *De Anima* (A.D. 220) says wonderingly:

"We have to-day among us a sister who has received gifts in the nature of revelations which she experiences in spirit in the church amid the rites of the Lord's Day, falling into ecstasy" (*trance*) "she converses with angels, sees and hears mysteries and reads the hearts of certain people and brings healings to those who ask. Among other things she has said: 'A soul was shown to me in bodily form and it seemed as if it might be touched, soft, lucid, of the colour of air and of the human form in every detail.'"

A great medium is here indicated, and *she is treated with reverence and awe* by a leader of the early Church. *What a contrast to his successors.* And about a century and a half later Eusebius laments that the *phenomena were declining* and that the *Church had become unworthy* of them. From one hundred years before, the Church neglected the spiritual realities to

build up power and wealth and became a mere commercial, politico-ecclesiastical corporation, though nominally a Church.

Trance conditions may be so slight as to be practically imperceptible or so complete as to become rigid catalepsy. This last condition is not unusual in materialization and so closely resembles transition or, as commonly termed, death, that even physicians may be deceived.

D. D. Home testified :

"I feel for two or three minutes in a dreamy state, then I become quite dizzy and then I lose all consciousness. When I awake I find my feet and limbs cold and it is difficult to restore circulation. When told of what has taken place during the trance, it is quite unpleasant to me and I ask those present not to tell me at once, when I awake. *I myself doubt* what they tell me."

Lord Adare, when speaking of Home's trance state, says :

"The change which takes place is very striking ; he becomes, as it were, a being of a higher type. There is a union of sweetness, tenderness and earnestness in his voice and manner which is very attractive."

Mrs. Mellon says :

"I feel a cold shivering, a sensation as of water running down my back, noise in my ears, and a feeling as if I were sinking down into the earth. Then I lose consciousness."

Mrs. Piper describes her sensations as :

"I feel as if something were passing over my brain, making it numb : a sensation similar to that experienced when etherized, only the unpleasant odour of the ether is absent. I feel a little cold, too ; not very, just a little, as if a cold breeze passed over me, and people and objects become smaller, until they finally disappear ; then I know nothing more until I wake up, when the first thing I am conscious of is a bright light, a very bright light, then darkness, such darkness. My hands and arms begin to tingle, just as one's foot tingles after it has been 'asleep' and I see, as from a great distance, objects and people in the room ; but they are very small and very black." She also notes that on awakening from trance, people around her look so thick and heavy that she wonders how they can move.

She notes three stages : (1) in which the medium was partly conscious of her surroundings, but saw things distorted and grotesque ; (2) when she was influenced by spirits and lost contact with the physical world ; (3) deep trance, when loss of consciousness was complete and the body became anæsthetic and automatic writing commenced.

Prof. James found her lips and tongue insensible to pain, while she was in trance. Dr. Hodgson confirmed this by putting salt on her tongue and applying strong ammonia to her nostrils. Prof. James made a small incision on her left wrist. During trance it did not bleed, but no notice was taken of it. Afterwards it bled freely and she bore the scar for the rest of her life. Prof. Sir Oliver Lodge pushed a needle suddenly into her hand, while another test caused numbness and paralysis in the right hand for some time afterwards. It is necessary to say that these tests were conducted by experts in this study, with a powerful test medium and under special and proper conditions. It would be inhuman for the inexperienced amateur to attempt any physical tests and dangerous to the medium. The spirit-controls have also to be consulted and their advice followed on such occasions.

Describing Mrs. Piper's trances, Sir Oliver Lodge writes :

"In the old days the process of going into trance seemed rather a painful process, or, at least, a process involving muscular effort ; there was some amount of contortion of the face and sometimes a slight tearing of the hair ; and the same actions accompanied the return to consciousness. Now the trance seems nothing more than an exceptionally heavy sleep, entered into without effort—a deep sleep with the superficial appearance of that induced by chloroform ; and the return to consciousness, though slow and for a time accompanied by confusion, is easy and natural. For half an hour or so after the trance had disappeared the medium continued slightly dazed and only partly herself. A record was also made of the remarks of Mrs. Piper, during the period of awakening from trance—part of them nearly always consisted of expressions of admiration for the state of experience she was leaving, and of repulsion—almost disgust—

at the commonplace terrestrial surroundings in which she found herself on returning. Even a bright day was described as dingy or dark, and the sitter was stared at in an unrecognizing way, and described as a full and ugly person, or sometimes a negro." It is important to quote from among the mumbled remarks during her return to consciousness : "I came in on a cord, a silver cord." Before she became conscious she heard a snap, sometimes two. They were physiological experiences. She said : "Sounds like wheels clicking together, then snaps."

When I first sat with Mrs. Middleton Higgins for physical phenomena (she sat outside of the cabinet), a great deal of writhing and twisting took place, with groaning as if in great pain, difficult breathing and distress, and similarly on returning to consciousness. During the course of the following year, however, these disturbing symptoms gradually disappeared and the process became more like falling asleep and in a shorter time than before. Sometimes, with a good congenial circle and other good conditions, she remained apparently fully conscious and would sometimes talk during the materializations.

Swedenborg believed that his powers were connected with a system of respiration. He said that in communing with spirits he hardly breathed for half an hour at a time.

Regarding Rudi Schneider, Price writes :

"I have tried to simulate the deep and rapid breathing of Rudi in the trance state. This breathing has been likened to a steam engine, a tyre being pumped up, etc. Taking off my collar and tie and with my watch in my hand, I found that in six and a quarter minutes of similar breathing I was exhausted and could not continue. I have known Rudi to continue this hard breathing, interspersed with spasms and the usual clonic movements, for seventy-five minutes without cessation, and this while being held and in a most uncomfortable position, while of course I was quite free."

Trance does not always come at will and may come when not desired, though this is not usual. The medium brings back no remembrance of what has passed. Seemingly he is an entirely different being, for all practical purposes, while in the state of trance. His physiological functions vary widely from his normal ones. Florence Marryat says that Bessie Williams ate like a sparrow and of the simplest things normally, but "Dewdrop," her guide, liked indigestible food and ate it freely, yet the medium felt no inconveniences from it.

To be roused from trance by a materialized spirit is rare. Katie King roused Florence Cook, her medium, when the time of her farewell arrived and a tearful scene was witnessed between the two at parting. Florence Marryat describes a similar scene she witnessed with Miss Showers.

"The spirit 'Peter' roused Rosie by shaking her and calling her name, holding me by one hand as he did so. As Miss Showers yawned and woke up from her trance, the hand slipped from mine and 'Peter' evaporated. When she sat up I said to her gently : 'I am here. Peter brought me in and was sitting by my side, on the mattress until just this moment.' 'Ha, Ha !' laughed his voice, close to my ear. 'And I'm still here, my dears, though you can't see me.'"

Monck was once awakened by common consent of the materialized spirit and the sitters.

A medium is often called an "instrument" by the spirit-operators and as often the spirit-visitors speak of seeing "your light" and describe a light as being visible to them in and over the séance-room. Dr. Hodgson comments on this "light" :

"The statements of 'communicators,' as to what occurs on the physical side, may be put in general terms, as follows : We all have bodies composed of 'luminiferous ether' enclosed in our flesh and blood bodies. The relation of Mrs. Piper's ethereal body to the ethereal world, in which the 'communicators' claim to dwell, is such that a special store of peculiar energy is accumulated in connection with her organism, and appears to them as a 'light.' Mrs. Piper's ethereal body is removed by them, and her ordinary body appears as a shell filled with this 'light.' Several 'communicators' may be in contact with this 'light' at the same time. There are two chief masses of it in her case, one connected with the head, the other in connection with the right arm and hand. Latterly, that in connection with the hand has been 'brighter'

than that in connection with the head. If the 'communicator' gets into contact with the 'light' and thinks his thoughts, they tend to be reproduced by the movements of Mrs. Piper's organism. Very few can produce vocal effects, even when in contact with the 'light' of the head, but practically all can produce writing movements when in contact with the 'light' of the hand. Upon the amount and brightness of this 'light' the communicator depends. When Mrs. Piper is in ill-health, the 'light' is feebler, and the communications tend to be less coherent. It also gets used up during a sitting, and when it gets dim, there is a tendency to incoherence even in otherwise clear communication. In all cases, contact with this 'light' tends to produce bewilderment, and if the contact is continued too long, or the 'light' becomes very dim, the consciousness of the communicator tends to lapse completely."

Mediums sometimes consciously co-operate during inspirational addresses, but cannot recall a word of their speech afterwards. Meditation on the theme a day or two later will enable them to regain its substance. It thus becomes part of their normal consciousness and advances them along the line of individual development.

One guide described a process in which he said that the spiritual body of the medium was standing beside the physical body, while he (the guide) was operating on the base of the medium's brain from behind and through it, controlling the medium's speech mechanism so that he could speak to us directly. Others described the projection of their thoughts on to the mind of the medium as on a mirror, and she puts them into her own words as best she could for our information. If the medium is not educated to the point of having a considerable vocabulary, she did the best she could with her equipment and often gave the message in a confusing and roundabout way, as an X-ray medium, describing the heart as she saw it clairvoyantly, spoke of the red (arterial) side and the black (veinous) side, not knowing the proper scientific terms to describe these different sections of the heart.

On one occasion a little child guide was describing something and stopped, saying to me: "You know the right word to say what I mean, but I can't say it." So I said what seemed to be the word wanted, judging from the context of her remarks, and she said: "That's right, I can't say that big word, but I know it's just what I mean." Thus borrowing a sitter's vocabulary to help out the limitations of the medium.

Sometimes a little child guide will give a remarkable discourse, far beyond the knowledge and ability of the medium, on science, philosophy, etc., and taxing the mentality of the most advanced sitters present. On such an occasion I asked the child: "How does a child so young as you are come to have such profound ideas?" "Oh," she said, "I don't know, it's the man standing beside me who is telling me what to say, but I learn as I tell you." This seems to account for child guides developing so much more rapidly than in earth life. A spirit child's development is from five to ten years beyond that of an earth child of the same age. Evidently the child (often calling herself the "doorkeeper," who prepared the medium for others to use) was acting as intermediary for some spirit entity not able, or not willing, to engage in the mechanics of communication and using the child spirit as operator, much as we would use the telegraph operator to transmit our messages.

We hear much about planes and spheres (more accurately states and conditions of awareness), and we learn that the entities in one state or vibration are unconscious of those in a different state of vibration, though beings in the higher states may be aware of those in a lower condition.

An instance occurs to illustrate this situation. A lady was asked by an

entity controlling an entranced clairvoyante medium if she could see her father in front of her. She answered: "No." The control then said:

"Your father is holding up something for you to see, and he laughs about it, and wants to tell you . . ." here he relayed the message, adding the following information: "Your father thinks that you can see and hear him, as he can see and hear you, but as he is in a different vibration than you are, you cannot see or hear him. Similarly, he cannot see or hear me, though I can both see and hear him and you, and so I am able to give you the message which 'he thinks' he is giving to you as he does not realize that you cannot see and hear him." So we see that many may be present and trying to reach us (and even thinking that they do so, not understanding the conditions), but without the help of those able to reach both them and us, we cannot get their messages, *not* because they are not there, or are not trying to reach us, but *because of the difference in the conditions*.

Confusion is often caused by great names coming through. A farm boy was very elated because "Queen Victoria" came to him (with messages of no particular importance). As his mentality and education did not seem to be the type to attract such a personage, I questioned the guide, and was informed that it was a girl-friend of the young man named Victoria coming to him, whom they affectionately called "Queen Victoria." This was more in accord with the messages.

At a private séance in 1940, Mrs. Rose Keller, medium, Riverside, a man came through the entranced medium to greet his brother and was so overjoyed to talk to him that he grew excited and too energetic. The voice of the medium's Indian guide was heard, cautioning him to be more self-controlled, and we heard the visitor respond: "All right, Big Wolf," and he became more normal in his conduct.

In rare instances the trance does not interfere noticeably with the normal consciousness and then it is difficult to realize that trance occurs, except by the character of what is said or done. This makes it hard for the medical man, steeped in materialism and ignorant of psychic phenomena (though having knowledge of orthodox psychology, a very different thing) to judge of the mentality of a patient, mistaking for insanity the strange acts and utterances of the conscious or unconscious, yet entranced, medium he is dealing with.

SPEAKING WITH TONGUES

"... began to speak with other tongues as the spirit gave them utterance."
Acts ii, 4.

IN this unusual phase of psychic phenomena, the medium speaks a language unknown to him or her. A curious example in my own experience was an illiterate woman of German extraction, who spoke broken English. In a circle she suddenly began to give out a torrent of clickety-clack sounds. One of the sitters laughed, saying: "That must be a Chink" (American slang for Chinaman). But another sitter spoke up: "No," she said, "it is a Choctaw Indian giving me a message. I was born and raised on a Choctaw reservation and understand plainly." After the séance the astonished medium was told that a Choctaw had been speaking through her, and she said, wonderingly: "Choctaw—is it good to eat?" evidently confusing Choctaw with chocolate. She did not know there were such people as Choctaw Indians.

My friend, Mrs. Ethel G. Aldrich (a private medium, who helps her special friends gratuitously with her several gifts of mediumship, sometimes speaks in an obscure Norman-French patois and sometimes in a little-known Italian dialect), was talking to a friend, who came from Italy. She suddenly began speaking in this Italian dialect, understood by the hearer. Presently she began to laugh and remarked: "What am I laughing at?" The hearer said: "Why, you have just told me a good joke." Later Mrs. Aldrich said: "Why am I so sad and wanting to weep?" The hearer replied: "You have just described the funeral of a dear friend of mine." But this medium does not speak either Italian or French normally, and yet, this was *pure Sicilian*, a difficult and unusual dialect.

One of the most marvellous examples of clairaudient Zenoglossy is that of Rosemary. (See *Rosemary Records*, etc., by Mr. F. H. Wood, listed at end of this book.) Rosemary is a remarkable medium, and Dr. Frederick H. Wood is the recorder of her messages. Her guide is Lady Nona, an Egyptian lady from 3500 years ago, whose fascinating philosophy, history and descriptions of her time are most extraordinary. Rosemary clairaudiently heard some strange syllables, which she repeated aloud. Dr. Wood promptly recording them phonetically in shorthand. Many such were received and being published attracted the attention of a famous Egyptologist, Mr. Howard Hulme, who studied and analysed the sounds, comparing them with the hieroglyphic word-pictures of Ancient Egypt and translated them into English. Thus was

found the proper pronunciation of the Egyptian speech of so long ago, the picture-writing of Egypt, at that time, like the ancient Hebrew, having no vowels, and the pronunciation was lost with the disappearance of these ancient peoples. This astounding recovery of a lost speech after 3500 years places the mediumship of Rosemary in the foremost ranks of those who speak with tongues and hardly less admirable is the painstaking work of Dr. Wood, who spent years, gathering these messages as spoken, classifying, indexing and arranging all, as a matter of love and service to mankind. No student should miss these extraordinary and instructive documents.

Recently, through the mediumship of Mrs. S. Musa, various spirits came and talked with foreign sitters in their own languages: Polish, German, Bohemian, Finnish, Slovene, Yugo-Slavic, Russian and Armenian. One spirit humorously discussed with a sitter the different pronunciation of words in Polish and Russo-Polish dialect. The medium only speaks English.

This phase of the mediumship, termed Zenoglossy by Prof. Ernest Bozzano (see his fine book on the subject, *Polyglot Mediumship*), comes in various ways, clairaudience, speaking, automatic writing, trumpet and independent voice and direct writing.

PICTURES

Pictures drawn or painted are still more rarely received in the same way. There is a singularity about these pictures, even when, as is often the case, the technique is crude, in that there is a curious and impressive nuance and feeling about them. In the rare case of the Bangs sisters (1894) the pictures were "precipitated" in the light as follows:

Two identical paper-mounted canvases in wooden frames were held up, face to face against the windows, the lower edges resting on a table and the sides gripped by each medium with one hand. A short curtain was hung on either side and an opaque curtain drawn down to the top of the canvases. With the light streaming from behind, the canvases were translucent. After a quarter of an hour the outlines of shadows began to appear and disappear as if the invisible artist made a preliminary sketch, and then the picture began to grow at a feverish rate and when the frames were separated, the portrait was found on the paper surface of the canvas next to the sitter. Though the paint was greasy and stuck to the fingers on being touched, it left no stain on the paper surface of the other canvas which closely covered it. The sitters were asked to bring a portrait of a departed friend, but not produce it. The precipitated portraits were not copies of the photographs, but the precipitated pictures resembled them closely. Vice-Admiral Moore noticed, in his experiments, that details were added if he did not look, and once, when he mentally desired that a gold locket should be enlarged and decorated with a monogram, the thing was done as requested. He brought his own frames and canvases, sealed the window and searched the premises and closely watched every movement of the mediums, yet the pictures appeared as usual.

I have examined one of these pictures, painted by precipitation in thirty-five minutes, which an artist says would have taken several days or a week. There were no brush marks so that it looked like air-brush work. The colours were wonderfully soft and blended and a remarkable effect of depth and semi-translucency. But above all, this picture I saw, of a guide, was permeated by a marvellously spiritual atmosphere that fascinated, by her beauty, the calm, farseeing eye and sense of quiet power, sympathy, exaltation and understanding. Marvellous is the only fitting word to describe it, and the artistry was excellent.

AUTOMATIC WRITING

In this phase of psychic phenomena the medium may be in trance and messages be spontaneously written, or the medium may be conscious, ask questions and get information needed. More rarely, the writing may be written by a pencil, not held by any person, in the dark generally or in the light. The pencil is seen to move and write. Sometimes the pencil may be supported loosely in the loop of a scissors handle, to save output of energy, and the pencil writes. At other times the writing may be "precipitated." I have a letter sent by me, sealed, to a Winnipeg group, asking several questions. The letter was later returned to me, seal unbroken, with answers to my questions "precipitated" on the back of the enclosed letter. I cut the end of the envelope to take out the letter and still have the envelope, seal unbroken in evidence of there having been no tampering with it.

Recently at a séance in dim red light, I placed upon a small table in a corner of the room, some marked papers and coloured pencils. I sat with my right elbow on the table, other sitters on my left. Medium (Mrs. Musa) out in front on a line with the table, but with a chair between on which were two glasses of water. The medium from five to six feet from the table. Presently I heard the faint sound of writing on the paper. A firm pop as a stop was placed at the end. On the conclusion of the séance, lines and writing was found on the paper in two colours, an incomplete "I love you" from my little guide Davy. No one could reach the table at my elbow and other trumpet phenomena were occurring at the same time.

Recently my little guide, Davy, came through Mrs. Birkner, and asked me to get a slate on an easel, like children play with. "I don't want you to spend a lot of money, Daddy Arthur," he said. "It will cost only 25 cents at the dime store." I got it and later, as it stood out of reach of others, on a small table three feet in front of me, a loud squawking of the pencil was heard. Later Davy came and said: "We tried to write and I tried to draw a picture. We . . . I hope we got something." Evidently he was very anxious and interested as to the result. Then my wife came and said: "I helped Davy and he helped me, so that we could learn by trying." (That is sound good sense.) "I hope we succeeded." On examining the slate several lines were found, apparently an attempt to draw a picture, and also the words: "I love you," the "I" and "I-o" rather faint and shaky, but the remainder, "v-e you,"

firm and well written. Below and diagonally was faintly inscribed in printed, block lettering the name "Dav—," in a childlike scrawl. Another time, having forgotten to bring the slate, I placed paper and pencil on the table, four feet away. At the end of the séance I found the words, "Love to all, Davy," scrawled on the paper.

On a later occasion, tired of sitting I stood up, and immediately the pencil was heard scratching. When Davy came through I said: "I did not feel you drawing on me for power." "No," he said, "I impressed you to stand up and that straightened out your solar plexus so that you did not feel it." (Often people are told to sit up straight, so that the solar plexus is not crushed. Often sitters do not know that they contribute to the phenomena and thus reinforce the medium.) He then discussed the spelling of his name, saying: "I don't know how to spell yet, and Mamma Jane (my wife) says my name is spelled 'Davey,' but I spell it 'Davy.'" I told him to use the latter spelling and I would recognize him. Later my wife came and commented on his work. She seems to get a lot of comfort and enjoyment out of helping this merry little lad, who is so full of life and eagerness to help my researches.

Last year when in Calgary, Alberta, Canada, I was given the opportunity to sit with Mrs. Olive, an automatic writing medium. Dr. D. McKean Reid, a retired Presbyterian minister, the medium and myself were present. The medium wrote several messages for us from various spirit-people, in different handwritings. Then she indicated that a message was coming for me. Her hand began to make large circles over the paper, without the pencil touching it, as if limbering her arm up for action. Then these circles grew smaller and suddenly the word "Edison" was written in a fairly large round hand and very clear. It then continued: "Tell your son that I will be with him and tell him to call on me for help in his problems and I will help him." Neither the medium nor Dr. Reid knew that I had a son who is a graduate electrical engineer, and both my son and Edison were quite out of my thoughts at the time. I was expecting a message more personal to myself which did not come.

Mr. Emil Dasing, referred to on Plates 3 and 4, receives remarkable music by inspiration, far beyond his normal capacity as an amateur, as also Mrs. Aldrich, who besides receiving music and "speaking with tongues" (page 136) receives messages via the typewriter, not the pen, and the following "Amazing Human Document" is one of the startling messages received through her faculty. It certainly gives us "furiously to think."

PREHISTORIC LIFE

"One morning about one month after the medium was given her gift of speech, I was able to come through her and give some of the details of my life. I have never come through an individual before; and before I go further I will say that I have learned to speak the English language from her. My first speech was very limited in both flow and enunciation. I will try to give the story of my life when on the earth and endeavour to make it as clear as possible.

"I lived in a country that was of a rather cold climate. Since I have been in this spirit-life, I have no sense of feeling, only now as I am with the medium, *I derive a certain thought from her mind as to the temperature*—and "the thought" of heat and cold is just as forceful to us in this life "as the actual experience" when in the human body. The country in which I lived was rocky and barren to a great extent. The food we had was of the most primitive kind ; fish, which we caught in small streams. We had no method of fishing as you do to-day—*no implements or conveniences* to use as the modern people do. We caught our fish by putting obstacles in the path of their course and in that way trapped them. My life was *before* there was any fire and all the food we had was just as nature gave it to us. We used the roots and seeds and various berries that grew just as they were in their natural state. Some of these we dried for the colder times of the year. The summer season as I understand the term now, was of very short duration. My sense of time has completely left me, and we had no way of measuring time or days, either by seasons or weeks or months. I wish to say that our lives were lived without any knowledge of anything except for the daily struggle for existence, the struggle of the primitive man for life. The sustaining life of God *as I see it now*, the God of all, who knows no distinction between the black and the white race, of this I knew nothing. All I can say is that I think I was a member of one of the most early tribes.

"We lived near the ocean, salt water, and the land was not anything like I am seeing now, through the eyes of the medium. It was dark soil and of rocky nature. We lived in underground caves mostly dug in the earth and piled up with rocks. These we packed together with wet mud which dried and formed a firm covering. We dug these quite deep in the ground and made them large enough for many to live in. We had no marriage laws and we all lived together as one family. I, myself, *was born deaf and dumb*, as were *many* of the rest of my people. Many were blind and others of a limited understanding. *From the medium's mind* I now get the thought of insanity through intermingling. In fact, most of the men of our race were afflicted in one way or another. For *all of these centuries* I have never conveyed my thoughts to another. *I have progressed* mentally in understanding, and my knowledge of the modern way of living gives me the idea of wrongs that were committed when I was in the flesh. I had great difficulty at first in giving the sound of my voice to the medium for *not having ever heard a voice* from my own throat I did not have the correct thought to convey it to her. I am now giving her my thoughts as she transfers them in writing and will do the best I can to elucidate the details of my life so that, perhaps, someone may determine just when and where I lived.

"Our language was very limited and the only thing which we knew about to talk about were the trees, birds, flowers and nature. Our chief amusement was singing. I can convey the song to the medium in the exact words which we used when we sang and she has the *tone of our voices* as I would have thought them to have been. We *can go back* over our lives in the twinkling of an eye. We have told the medium that we can recall small incidents in her life, which she had apparently forgotten and now remembers, as we remind her of them ; so in my case, I can

look back into my life and tell a good many things. Some of them have become obliterated by time of centuries. I cannot tell, myself, *whether I was a man or a woman*. Time has eradicated from me the thought of gender. Whether this statement will make the facts of what I have to say doubtful, I do not know ; but what I tell I remember exactly. There are many things it seems that I might give, but I do not wish to have the medium misjudged for making any statements through her that would be considered false.

"We had a head to our tribe which I will try to give the word to the writer—"Trankalau." She has pronounced it exactly as I would speak it. We had no writing in our time, so as to the way it is spelled I can only say that she has written it as I have given it to her. The head of the tribe gathered us all together and we would sing and dance. Our religion was of a very primitive nature. We *merely worshipped the sky and sun and stars*. The elements such as lightning and thunder and earthquakes were things we did not understand. We *only thought they were the wrath of God* being sent down upon us. We had *no images* to worship, *neither had we any false gods* as many of the ancient tribes worshipped. Our religious views were not anything, because *we did not know* of anything to believe in, except the work of securing food to eat and a place to sleep. The displeasure of something was conveyed to us in the lightning and thunder—*perhaps now* I say God, because I know of the God of Supreme Intelligence, but at that time we did not call it God, for the name of anything pertaining to a supreme being *was not known to us*. When we pass to this spirit-life we *know* that there is a God. I have believed in God, the guiding intelligence of all things, so long now, that it is difficult to try to look back and remember when I did not believe."

CHAPTER 18

PROJECTION

"We know things and we know that we know them, but 'HOW' we know them is a mystery indeed."

THE separation of the psychic or spiritual body from the physical body, temporarily or permanently.

Numberless cases on record show that this is often done involuntarily and more rarely voluntarily, while for every case so recorded still greater numbers pass unrecorded. There are marked differences between dreams and "projections," quite unmistakable. The best, most practical and instructive book on this phase is *Projection of the Astral Body*, by Sylvan Muldoon and Hereward Carrington.

There are several types of projection of the psychic self. One may project and see and know what happens oneself, but have no verification by others; or unconsciously project, yet others can tell of the occurrence, having seen or heard you, or both.

In 1938, when in Canada, I tried to send a message to a circle in Chicago who were keeping my usual chair vacant. It being warm in Winnipeg (nine hundred miles away) at the time of the meeting, I removed my coat and laid down on the bed, vividly picturing myself seated in the vacant chair, falling sound asleep in the progress. I awoke refreshed and that was all I knew about it at my end of the line. On my return I was informed by the circle that they had seen me seated in my usual chair (as I had visualized myself), but in my shirt sleeves (subconscious detail), and asleep. The last two items quite unexpected and unknown to the sitters.

This is a one-way projection. The more satisfactory way, however, whether projecting voluntarily or not, is when one is conscious of what is going on "at both ends of the line" and it is checked by the evidence of others as to the facts.

The Rev. Dale Owen gives this two-way example:

"Robert Bruce was mate of a ship sailing between Liverpool and New Brunswick. On one voyage, when near the banks of Newfoundland, after taking bearings with the Captain one day, he returned to his state-room, which adjoined that of the Captain, to make notes. Having finished he turned to the Captain's cabin to ask him to check the calculations. He saw what he thought was the Captain bending over his desk, but receiving no reply he repeated his question. Again he asked and receiving no reply walked up to him, but when the supposed Captain raised his head he saw, to his amazement, the features of an entire stranger, whose silence and fixed gaze alarmed him and he rushed on deck to report to the incredulous Captain. They descended to the cabin, finding no one, and the Captain said the mate must have been dreaming. But the mate said the man was writing on the slate, and taking it up the Captain saw written 'Steer Nor-West.' The Captain charged the mate with joking, but the mate protested that he was not. The Captain asked the mate to write the same words, but the writing was different. He then had every man on board come and write the same words, but the writing was different. A search of the ship showed no strangers aboard. The Captain then decided to change his course to that written on the slate.

"About three hours afterwards they sighted a wrecked ship, frozen to an iceberg, decks swept by seas, provisions gone, crew and passengers perishing with cold. When the men were brought on board the

PROJECTION

143

amazed mate saw the very man whom he had seen writing on the other side of the slate the words 'Steer Nor-West.' Without the man's knowledge the Captain turned the slate to show the original writing, asked: 'Is this your writing?' 'Yes,' answered the man. The Captain again turned the slate and the man, in astonishment said: 'What does this mean? I only wrote on one side of the slate.' The Captain asked if he had dreamed of writing on the slate, and the man said: 'No.' On asking the Captain of the wrecked ship what this man was doing at noon, he replied: 'This passenger, being very exhausted had fallen into a deep sleep about noon and on awakening had told his Captain: 'We shall be rescued to-day,' and described the rescuing ship exactly. The man said that he was astonished on reaching the ship to recognize everything as being perfectly familiar."

This living man materialized, was seen and wrote on a slate, though he had no memory of doing so, yet could tell his friends that rescue was at hand and accurately describe the rescuing ship and recognized it on going aboard.

During the last illness of Mrs. Tomson, a splendid materializing and trumpet medium, she invited a half-dozen congenial friends to sit with her, as she said it helped her. We sat in a small room opening by an arched opening into the large one where she lay on her bed unable to rise. On July 3rd, about 9 p.m. (3 a.m., July 4th, in England), I was asked by her husband if I knew anyone named M. I replied that I had a sister by that name, but she was in England. He said: "She is asleep there. She is here and wants to talk to you." Immediately her voice came through the trumpet, expressing joy at being able to reach me, and saying: "I am sending you a letter, etc." The clear, crisp tones were so characteristic of her that I could, but for its impossibility, have imagined my sister sitting four feet away talking to me. One of the group remarked: "She's English all right." I promptly sent a letter to inquire if anything unusual had happened on the night of July 3rd-4th.

A letter from another sister crossed mine in mid-ocean telling me that M. had been taken very ill on that night and the doctor next morning had ordered her to the hospital. Later, in reply to my letter, she wrote me that M. had no recollection of anything that night, being too much in pain to think of anything else. Pain, however, ebbs and flows, and between paroxysms she no doubt fell into a sleep or trance, and, reaching out to her only brother for comfort, was able to contact me because the time and conditions were so perfect at this séance. Fraud here is out of question, the dying medium (who passed away about six weeks afterwards) would not be likely to deceive, also the experience itself rules it out. I had no knowledge of my sister's illness. It was purposely kept from me. Fortunately she recovered soon afterwards. This is a *receiving-end* proof, unknown to the INVOLUNTARY projector, my sister in England.

In December, 1940, an air-raid on London destroyed the premises of Rider & Company, the English co-publishers of this book, together with the original manuscript and illustrations of this volume. Preparation of a new copy enables me to insert the following experiences.

September 28th, 1940, Mrs. Musa, medium. My sister "M." came through the trumpet. I asked if she had passed on, but she said she was asleep at home in England and was temporarily out of her body and came to see me. She said: "*Don't write, I won't get your letters.*" Also said that my other sister was well and asleep.

Later, letters informed me that they had not received any letters from me since October 21st. I had written fifteen letters to them meanwhile, all missing. The one received October 21st was written about September 28th, approximately when "M." came through the trumpet.

January 17th, 1941, Mrs. Musa. "C.," my other sister, came through trumpet, said no more bombs had touched the house since last contact (November), both sisters doing well under conditions. Next day, 18th, at another meeting my wife mentioned that "C." came to you yesterday."

I cabled my sisters next day, January 23rd, 1941, and received the answer: "All safe, both well." Letter received later, dated January 12th, saying: "The last letter we received from you is dated October 21st, 1940." We write every week and wonder if yours are lost." I receive theirs fairly regularly, but my fifteen are missing. Then a letter, dated January 16th, says that they have just received my special air-mail letter (one of three) dated December 12th, taking a month instead of nine days to travel.

February 10th, 1941. We heard Patsy, the spirit-daughter of Mrs. Musa, talking to some spirit-doctors about an operation (injection of some necessary chemicals). The medium gave a gulp and Patsy said: "That's one, now one more," and again the medium gulped and sighed, Patsy telling her it was all right. Then my other sister "C." spoke through the trumpet. Said "M." was asleep at home. She came to tell me all was well at home, no further bombing (their house was severely damaged in November). I asked if she was conscious of where she was and if she would remember, she said: "Yes, I will write about it." Then she called "Arthur" several times in an anxious tone and seemed not to hear my reply, again saying: "No damage," and ceased to speak. Here the medium, in a low voice, said: "What is that bed over there?" Patsy said: "That is where 'C.' is lying." Medium asked: "Why am I lying on it too?" Patsy: "Because you are taking her place." "C." then described small stove; picture of "Arthur" on wall, no glass in it; also one of Pater, Mater and three others with only half a glass in it; pitcher with broken handle on table; quill pen also.

"C." returned (Patsy said, in an easier way) no longer anxious in manner, said glass was replaced in windows again, repeated that she would write, I said I would also. She said she was conscious of all that was going on and again said she would write, and left.

Medium dazed and exhausted, Patsy said the spirit-chemicals used made her intestines painful after the effort. Asked how she took her mother across so far she said, "I took her by a lock of her hair."

Ezekiel viii, 3: "And he put forth the form of a hand (materialized) and took me by a lock of mine head and the spirit lifted me up. . . ."

Gulps and deep sighs as she came back to consciousness. Became normal ten minutes after, none the worse.

In the above instances deep anxiety was the moving cause of the manifestations. The September 28th item indicates apparent premonition that my letters would not be received.

February 10th item notes the spirit-doctors using spirit-chemicals to enable the phenomena to be carried out, and speaking of an operation, very interesting, though not as informing as we could wish. Also the medium taking charge of my sister's body while she was temporarily out of the body and across the ocean.

Each time a séance was being held (9 p.m. Chicago equals 3 a.m.

England) at the same time as the projection of the ethereal body of the sleeping subjects, enabling conscious contact to be made.

Here is a most remarkable and complete demonstration where a person projects the psychic or spiritual body voluntarily and materializes, by previous agreement, at a séance hundreds of miles away. Remarks of projected person verified by sitters who saw and heard her. Projector carefully observes and records process as it occurred.

From the *National Spiritualist*:

"The experiments were undertaken by Mrs. Mary C. Vasek, Mrs. Lucy Webb, a trumpet medium, and Mrs. Z. J. Allyn, a materializing medium.

"The members of her class, knowing of Mrs. Vasek's ability to manifest after she had left her body, requested her to manifest at Mrs. Lucy Webb's Trumpet Circle on Monday evening, September 27th, and at Mrs. Z. J. Allyn's Materializing Circle on Tuesday evening, September 28th. On both of these dates Mrs. Vasek was on the Union Pacific train en route to Toledo, Ohio, yet appeared in California.

"Mrs. Vasek made no special preparations for the experiments other than to eat nothing but easily digested foods. She remained up until nearly the time at which the circles were to be held, naturally taking into account the difference in time between where the train was and Los Angeles time. After going through the process of leaving her body, she directed herself to Mrs. Webb's Trumpet Circle. Arriving at the Circle she saw Mrs. Webb, Mr. Webb, an unknown lady and gentleman, and felt that there were others in the room.

Before attempting to speak through the trumpet she touched Mrs. Webb, first on the head and then on the shoulder. After touching Mrs. Webb she was attracted to a lady but did not touch or go near her, as the lady appeared startled. She now directed her attention to the trumpet and found a group of spirits around it. The Trumpet Guide held the trumpet balanced in his right hand and whenever the vibrations produced by the songs of the Circle were propitious for the phenomenon he would beckon to a spirit to approach and tell the spirit to speak into the small end of the trumpet.

"When Mrs. Vasek tried to obtain the trumpet the Guide objected, motioned her away and said: 'You are a mortal.' After explaining her reasons for desiring to use the trumpet, the Guide instructed Mrs. Vasek to use the large end, just the reverse of what he instructed the disembodied spirits! She then grasped the large end of the trumpet with both hands and spoke into it saying: 'I am here. This is Mrs. Vasek. It is very hot where I am. I am still in Arizona.'

"After remaining a little longer, she returned to her body. Upon awakening she experienced an exalted spiritual feeling, which remained with her throughout the next day. It was probably planned by the spirit that she should be in a state of increased vibration; for that evening, September 28th, she was to attempt a still more marvellous experiment, namely, to materialize.

"Mrs. Vasek retired at 9.30 p.m., train time, on the evening of September 28th. The train at this time was in Utah. After leaving her body, she directed herself to Mrs. Z. J. Allyn's Materializing Circle, Los Angeles, California.

"Upon arriving at the Circle, Mrs. Vasek perceived that she was late as the Circle was already in progress, hence she immediately entered the cabinet. There were many spirits in the cabinet, others above the cabinet. Those who were to materialize stood on the floor of the cabinet. The Cabinet Guide, a young girl, said to her: 'Oh! You are welcome to come. But you are a mortal. You may look on.' Mrs. Vasek then looked at the Medium, Mrs. Allyn, and saw that she was entranced, her body stiffened, half-sitting, half-reclining in a chair.

"She next became interested in the process of materialization. There were three spirit chemists in the cabinet: one, a tall dark-complexioned man; another a short man of advanced age; and the third a short dark-complexioned man. The tall man first attracted her attention. He stood at the entrance of the cabinet waving his arms and was apparently collecting something. Upon closer observation she noticed a band of light, of bluish-grey vibrations, resembling heat waves, passing around the Circle and into the cabinet. A peculiarity was, that while this band passed around the Circle, all of the members of the Circle did not contribute to it. It might be continuous for two members and then skip the third, etc.

"The stream of vibrations started from Mr. Allyn, who sat by the right side of the cabinet, and it flowed around the Circle to the left side of the cabinet constantly increasing in size as the various members of the Circle contributed their vibrations to it. The stream started below Mr. Allyn's right knee and was about two inches in width and six inches in depth and kept increasing as it passed the members of the circle until it had grown to be about a foot in width and eighteen inches in depth when it entered the cabinet. This band of vibration entered the cabinet about two feet from the floor and was collected by the tall chemist. There were also several spirits working among the members of the Circle to draw strength from them to maintain a steady stream of vibrations.

"When the tall chemist had collected a sufficient amount he would pass it to the short chemist, who took it and poured it into the back of the head and neck of the Medium. At the same time that the light, bluish-grey vibrations were being poured into the back of the head and neck of the Medium, a white substance began to emanate from the Medium's chin, throat and chest. This emanation, which seemed to be of a tangible form, was taken by the third chemist and put over the spirit to be clothed. All the time that this chemist was pouring the substance over the spirit, he was saying in a firm positive voice: 'Think your features! Think your face! Think your eyes! Think your form! Think positively! Think your form as you were on earth! Think your arms! etc.' As the spirit thought these things a form gradually built up over him.

"During the time the Circle was singing 'Old Black Joe.' Suddenly they stopped and someone began 'Marching through Georgia.' This immediately changed the vibrations and the substance fell from the spirit. The chemist immediately beckoned to another spirit and commenced to clothe it. The song was again abruptly changed and this spirit failed to materialize. He tried to clothe another spirit, and again met with failure. All this time the other spirit chemists were busy collecting the substance, and pouring it through the Medium to be vitalized. (Note, vibrations changed when singing changed, interfering with manifestation.)

"During all of these failures Mrs. Vasek was in the cabinet but could not get her feet to the floor.

There was a pause in the singing after which someone started to sing 'Shall we Gather at the River.' Immediately her feet touched the floor and she stood before the chemist. He said: 'You are a mortal. You cannot go.' He then asked her why she wanted to manifest. Mrs. Vasek replied: 'I do so wish to go out, as I want to learn, and I hope to go good for the Cause.'

"With that the chemist said: 'This way!' He turned her around with her back toward him. He then began pouring the substance drawn from the Medium over her, at the same time saying: 'Think your features positively, just as you are! Think your hair!—Your eyes! Think your form! Think your arms! Think your hands! Think your feet!'

"Then he placed some more substance over her and formed her dress. This was a creation of the chemist; not of her thought. The dress was a beautiful garment of white lace.

"Just as she was about to step from the cabinet the Rev. Geo. H. Brooks stepped to her side and said: 'I am going out with you.' (The Rev. Geo. H. Brooks, a noted lecturer in Spiritualism, lost his life in an Arizona hotel fire last year.) As he hesitated a little, Mrs. Vasek did not wait for him, but stepped through the opening of the curtains into the Circle. Here, a surprising thing took place. Instead of seeing the people in the Circle, she seemed to be blind. She tried very hard to see and after a few moments, sight came to her. She first saw the little daughter of Mrs. Allyn; next, she tried to speak but could not utter a sound.

"Presently, as a man approached her, she received from him a strengthening vibration which struck her chest and she was enabled to speak. She said: 'This is Mrs. Vasek!—I am Mrs. Vasek! It was Mr. Allyn who had come forward and as he now stepped to her side, all of the Circle rose and gathered about her. She then said: 'Note the time! Look what time it is! I greet you all. I am glad that I have been given this privilege. Keep up the good work!'

"Suddenly the vibration of the Circle was broken. Mrs. Vasek felt as though her breath had been knocked out of her body by a blow in the solar plexus and she said: 'I feel my breath going! I must say good-bye.' She then stepped backward towards the curtains. The shock was so great that she momentarily lost consciousness and cannot recall what became of the substance with which she had been clothed. She next remembered being in the cabinet again. There she remained for some time watching the failures and successes of materializing the various spirits.

"From her observations, the substance with which the spirits were clothed dissolved and returned again into the light, bluish-grey vibrations which were coming from the Circle. She could not discern exactly when the forms began to dematerialize. All of the forms began to dissolve outside of the cabinet and, by the time they passed through the curtains, most of their substance had disappeared. What little was left fell to the floor and flowed towards the incoming stream of light, bluish-grey vibrations. After returning to her body, she experienced an exalted feeling of reverence.

"This is the first authenticated case of a person making arrangements to materialize at a Materializing Circle and successfully performing the experiment, while still in the body.

"Regarding the Trumpet Circle in Los Angeles, Mrs. Webb testified that she saw Mrs. Vasek clairvoyantly; that she felt her touch her head and shoulders; that Mr. Webb also felt the touches. The lady who appeared startled was Mrs. Reddy who was surprised when she saw Mrs. Vasek clairvoyantly. For, although she knew that Mrs. Vasek was on her way to the Convention, she did not know of the arrangements to manifest at the Circle. Hence she thought some accident had befallen her. This was why she appeared startled to Mrs. Vasek.

"Mrs. Reddy said: 'Mrs. Vasek is here. I see her. She is dressed in grey. Do you think she could have been hurt in a wreck?'

"Mrs. Webb then explained to Mrs. Reddy that she had seen Mrs. Vasek but knew that she was not injured because she had promised to attend the Circle that evening and try to speak through the trumpet.

"In a little while the Circle heard a voice in the trumpet say: 'This is Mrs. Vasek! I am in Arizona. Oh! It is hot. Be faithful. I will not be gone long.' Then Mrs. Vasek sang one verse of 'Be Happy,' and said: 'I must go.' But before going she touched them. Mrs. Webb also noticed (clairvoyantly) that she used the large end of the trumpet instead of the small end, as the other spirits do.

"Mr. Allyn gave the following account of the Materializing Circle: 'When Mrs. Vasek came through from the cabinet she was very real and very plain. She came out the same as the other spirits. Every action was natural. It was a few moments before she could speak. Then she said: "I can not speak plainly. Made a record of the time. So glad to be here. I must go. Good-bye." The songs were as she says.'

"Testimony of others who were at the Circle, verified Mr. Allyn's statements. Mrs. Lippencott 'saw her very plainly. She was dressed all in white.' She noticed her hair which was not covered with a white veil as some of the other forms but was combed as she usually wore it. Mrs. Rosebrook 'saw her the same as the others. She looked natural in both features and size.'

"Mrs. Atkinson testified that prior to Mrs. Vasek's materialization, Dr. H. H. Turner stated that he had seen (clairvoyantly) Mrs. Vasek's body on the train and that the train was on the desert. Mrs. Atkinson was seated at the left of the cabinet and was the first to recognize Mrs. Vasek. She asked Mrs. Vasek: 'What is your message?' Mrs. Vasek replied: 'Make a record of this. Look at the time.' At which Dr. H. H. Turner suddenly increased the light in the room so that he could make a note of the time. It was four minutes of nine. This sudden increase of the light was what gave the shock to Mrs. Vasek. Mrs. Atkinson further testified that Mrs. Vasek stepped backward, swayed a little, said 'Good-bye' and dematerialized outside of the cabinet. The Rev. Geo. H. Brooke also came out of the cabinet while Mrs. Vasek was materialized.

"The testimony that Mrs. Vasek dematerialized before reaching the cabinet explains Mrs. Vasek's statement that increasing the light suddenly broke the vibration on which she was manifesting and that she does not recall what became of the substance with which she was clothed."

This is one of the most remarkable and instructive cases of projection yet recorded, giving closely observed details from the "inside," as well as from that of the observers of results, properly checked by all parties. The full and detailed observation of facts, carefully recorded, of the differences noted between the physical (or mortal) processes of manifesting, and those of the spirit-persons, are extremely valuable to scientists and all who study these vitally important facts of nature.

Note these important facts: increasing the light dispersed (outside of the cabinet) the ectoplasm of which Mrs. Vasek's temporarily materialized body was formed and gave her a violent shock, stopping the continuance of her manifestation; that she had to satisfy the chemist as to her reasons for wanting to manifest before he would consent to do his part; changing the song (thus changing the vibrations) before materialization was complete destroyed the partly-built-up figures, depriving several spirits of their opportunity to manifest; Mrs. Vasek normally and intelligently conversed with the spirit-operators, who were able to distinguish her from themselves and the other spirit-friends as "mortal"; the sitters contributed, in varying degrees, some of the material (aura?) required to be poured into the medium's head and neck, which then emanated from her in the form of the ectoplasm necessary for materialization; this ectoplasm was poured over the spirit-form of the person manifesting (as over a mould), who thus became visible to the material eyes of the sitters.

It is evidently a complicated process requiring expert skill and knowledge and our crass ignorance (after all these centuries) must be a sore trial to the patience of the competent spirit-workers, as we constantly nullify their efforts with our inept interference and stubborn, stultifying refusal to admit new facts, that conflict with our previous experience and with the supposed infallibility and finality of our currently accepted scientific methods. True science is not so limited and adjusts itself to any new methods necessary to understand new facts.

CHAPTER 19 INSPIRATION

“Therefore have I uttered that I understand not, things too wonderful for me, which I know not.”

“If thou couldst empty all thyself of self,
Like to a shell dishabited,
Then might He find thee on the ocean shelf,
And say, ‘This is not dead’—
And fill thee with Himself instead.”

THOMAS E. BROWN.

INSPIRATION, an inbreathing; an awakening of thought or mental activity by some specific external influence. Inexplicable cognition, as the knowledge of an axiom: “It is ever an exspiration, God only knows whence; a sudden, undated perception of eternal right coming into and correcting things that were wrong; a perception that passes through thousands as readily as through one.” EMERSON, *Misc.*, page 408.

“Any one is inspired, as we now speak, just as far as he is raised internally, in thought and feeling, perception, or action, by a divine movement within.” BUSHNELL.

INSPIRATION is found in various degrees of trance, from the imperceptible, when the speaker is fully conscious of all he says; in deeper trance, when the speaker is conscious, as if hearing another person speaking, though through the speaker's lips; and total trance, where the speaker knows nothing of what occurs. Sometimes the subject matter is of deep scientific, philosophic or religious interest, far beyond the normal capacity of the medium, but with others, again, it may be poor and commonplace, yet none the less inspired. The ability, training and education of the medium greatly affects the result, just as a defective instrument will prevent the most accomplished musician from doing justice to himself and his composition. There are rare exceptions where the subject-matter is beyond the normal bounds of the medium and at times the listeners also, as in the case of strange tongues. Great musicians, painters, engineers, etc., are all indebted to inspiration, though they may not be aware of it and assume that the brilliant effects are due to their own unaided intellect.

Schiller “wondered where his thoughts came from; they frequently flowed through him independently of the action of his own mind.” Mozart said: “When all goes well with me, when I am in a carriage, or walking, or when I cannot sleep at night, the thoughts come streaming in upon me most fluently; whence or how I cannot tell.” Beethoven stated: “Inspiration is for me that mysterious state in which

INSPIRATION

149

the entire world seems to form a vast harmony, when every sentiment, every thought re-echoes within me, when all the forces of nature become instruments for me, when my whole body shivers and my hair stands on end.” Harriet Beecher Stowe, of *Uncle Tom's Cabin* fame, said that “it seemed to her as though what she wrote was blown through her mind as with the rushing of a mighty wind.” Edgar Wallace wrote: “Are we wildly absurd in supposing that human thought has an indestructible substance, and that men leave behind them when their bodies are dead, a wealth of mind that finds employment in a new host? I personally do not think we are. I am perfectly satisfied in my mind that I have received an immense amount of help from the so-called dead. I have succeeded far beyond the point my natural talents justified. And so have you. I believe that my mind is furnished with oddments of intellectual quipment that have been acquired I know not how.”

Perhaps the best way to reveal spiritual inspiration and philosophy as we get it to-day, through the finer mediums, or instruments, is to quote freely from actual messages.

“Nona,” from *Rosemary Records*, wrote (Dr. Wood):

“You think I have been passed for ages, Doctor,” she once said to me. “But it is nothing in the development which is before us. If only we could make people believe that life is eternal? On our side time is gone for ever. We live solely in action. My own happiness is the result of ages of development and yearnings of the spirit. I desired greatly, and worked and hoped. No longings are unrealized that are of the spirit and good. When a knowledge of that becomes one's possession, *life really begins and time is no more.*”

“You are limited by the density of matter, which makes your physical body subject to time and place. We are just the opposite. We ourselves are the only limitations; we have none of time or place. I can, with practice, project my thought self anywhere, and be conscious of what is taking place anywhere in your world.” (This she proved by reporting a shipwreck on the coast, then taking place, and afterwards the information was verified.)

“It's a developed faculty,” said Lady Nona. “If you, Doctor, were to pass out to-night, your guides would awaken you here, after a brief rest. *You would be as you are now.* You would have instinct, intellect and motive power which uses the physical self. But you would have no more power to project mind and personality than you have now. It all comes by training.”

“You lead two lives at the same time; and a man may make a name and a reputation in both worlds at once, or in one only; for it often happens—indeed, it is most commonly the case—that men, whom we think the most of, are the least thought of *by you.* Many a poor man is a power in the spirit world, and will have a name awaiting him when he enters spirit life, which kings might envy.”

Life Beyond the Grave.

“Surely this is an incentive to work and to work hard in the world, knowing that *all you learn here on earth as a beginning, you will carry forward* more and more fully as you gradually ascend to other spheres (or states). The love that you lavish on earth will be a golden chain *binding life with life*, and opening into a fuller glory in the ‘by and by.’”

Teachings.

“Don't you, who belong to the Church of England, say in your Creed, you believe in the ‘communion of saints’? What is the good of saying it *if you don't believe it*, and if you do believe it, *why affirm that it is only bad spirits* who return, and not the good?”

Not Silent—if Dead.

“Remember there are degrees of proof, and that *evidence*, very insignificant in itself, *may be vastly enhanced* by preceding or succeeding facts or arguments.”

Spirit Teachings.

“There is an underlying truth in every wrongly transmitted message. Treat us not as fraudulent, because we cannot always pierce the darkness of your material minds. *Do you always receive your telephone messages correctly?*”

Not Silent—if Dead.

“Think individually, and do not let your minds be a looking-glass reflecting from the minds of others.”

Truths from the Spirit World.

“Many think that obedience to law is a curtailment of free will. Not so. The man who breaks the laws of nature finds himself in turn enslaved by those very laws; the great universal law of *cause and effect* metes out to him due punishment (consequences) for his violation or disobedience of any natural law whilst the man who acts in harmony or obedience to the highest within him, finds himself a law unto himself, in that the Spirit is above law.”

“It is not his brain power that stamps a man as a spirit, but *his character*—in other words, the *quality of his soul*, whether good or evil. He may be as able-minded as you like—that *will not help him* build up his spirit body; it is the *amount of love* in his composition, *not* the amount of mere knowledge he possesses, which helps to form the spirit body—though love should be based on spiritual knowledge, if it is to be properly directed. When that is the case knowledge becomes wisdom.”

Life Beyond the Grave.

“There is *no end* to spirit life. There are changes, no doubt; but there is *no end*. I was Jan Steen when I entered this life; I am still Jan Steen, and will be for ever—so far as I can see. You may be sure you will be *yourself* and not someone else, in the life of the spirit. You will *never lose your individuality.*”

Hafed.

Rosemary Records (Sylvester): “When the physical body is asleep the spiritual part is *free, as after death*; but, of course, the *control cord is not severed*. Your souls often pass for a few moments on to the spiritual plane; there to meet and converse with loved ones. And who shall tell how much of *one's spiritual strength* has not been gained at these meetings? Therefore, if you would avail yourself of the help, comfort and spiritual refreshment such contact can give, free your spirit by thinking and doing only those things of which your spirit would approve.”

J.D.W.: "In sleep those who suffer terribly when awake are brought to what I've heard you call the Summerlands, and there for a brief space their spirits are free. Their conscious minds know nothing of this; but it is a fact which enables them to go on bearing pain." "Often when people visit us in sleep they are able to spend a long time with friends, enabling them to do what would take hours on your side."

"Clothes, with us, are not worn to protect a physical body from cold or heat, but as a symbol of the spiritual condition of the wearer. Thus, clothes in the spirit world serve the double capacity of clothing the spirit body and indicating the spiritual state of the person wearing them." *Life Beyond the Grave.*

"Do not wait till you come over here. Set to work at once. There is no time to lose. Gain control of self. Then retain control by emptying yourself of self. All thought of lust and passion, greed, hatred, envy and above all selfishness, passing through the minds of men and women, generate a 'condition' called Hell. Purgatory and Hell are different 'states.' We all must needs pass through a purging, purifying process after leaving earth life." *Private Dowding.*

"Every attribute of the soul, mental and moral, has its corresponding ray of colour, and the blending of these forms the beautiful and varied tints of the rainbow, and, like it, they melt into one another to form the perfect whole."

"In some souls, the development of certain faculties will take place more rapidly than that of others; in some, certain seed germs of intellect and morality will lie fallow and give no sign that they exist; but they are none the less there, and either on earth or in the great hereafter they will begin to grow and to blossom to perfection." *A Wanderer in Spirit Lands.*

"It is a false doctrine to say that love exists only on the lower planes (that is mere passion) that when one has risen, all thoughts of personal affection, of individual desire for one soul's company more than that of another, will depart; that we shall care, or rather not care, for all alike, that we shall eventually be merged in the Great Wisdom, keeping our intellectual personality, but with all the affections gone. Such ideas are false." *Truths from the Spirit World.*

"By life-work, we do not mean any great and particular work, but a small portion of a great work, perhaps—and, indeed, most often—entirely unknown to the workers themselves." *Teachings.*

J.D.W., through "Rosemary," answering Dr. F. H. Wood's remark that "It was a disadvantage sometimes to be a ghost." "That's what we think," he retorted. "But you are the ghosts, because only part of your personality is functioning through matter; whereas we are free to function fully. Ah well. Perhaps you'll be real some day."

"It is not the sudden words of affection that are the truest gold, but the sympathetic, steady everyday reality that weighs best among the good." *Teachings.*

"Truth itself is inextinguishable. Every word and every earnest desire for truth, sets in motion vibrations which go on for ever in widening circles." *Messages from Mesom.*

"It is noticeable that as a spirit has thought, so has it become. Here pure thoughts have wrought spiritual revolutions, and now, as an integral possession of consciousness, have become efficient aids in the realization of sublime and useful wisdom." *A Celestial Message.*

"Here on earth, the individual is endowed with free will, and can choose one particular sphere (state) in which he will work." *Messages from Mesom.*

"Evil thoughts can be repelled at once by those whose minds are not in a state of vacant haziness, which allows enemies to enter." *Truths from the Spirit World.*

"Every evil thought must be cast out immediately." And Tiberius is even more emphatic: "Do not be satisfied as long as your mind harbours one unworthy thought." And Dr. Wood's brother, J.D.W.: "Look after your thoughts. They come to life sometimes, and can do great harm." Nona further explains: "A sudden thought can flash out and pass in and through the aura. Sometimes thoughts are definitely infectious. You may be sending them out, unconsciously, to others. On the other hand, by exercising your will power, you can shut out every other aura from yourself, and so make yourselves immune from external evil. Consciously to do this, day by day, is to maintain and improve physical health and general happiness." And of evil thoughts Nona further says: "Mentally sweep your mind clear the second the thought appears." (Replace with a noble thought filling the mind.) "Deliberately call upon your will power to overcome it." *Rosemary Records.*

"Very few there are who realize in any great degree the magnitude of the forces which surround men as they go about their business day by day. These forces are real, nevertheless, and close at hand—nay, they mingle with your own endeavours whether you will or no. And these powers are not all good, but some are malicious, and some are between-wise, neither definitely good nor bad."

"When I say 'powers' and 'forces,' it is of necessary consequence that personalities be present with them to use them. For know this, not as of formal assent, but consenting there to *ex animo*, that you are not, and cannot be, or act, alone, but must act and will, and contrive in partnership, and your partners you do elect, whether you do so willingly or not."

"So it behoves that all be careful in their selection, and this may be ensured by prayer and a right life. Think of God with reverence and awe and of your fellow-men with reverence and love; and do all things as knowing that we watch you and mark down your inner mind with exact precision, and that, as you are and become now, so will you be when awakened there." *VALE OWEN. Here is Food for Thought.*

CHAPTER 20

SOME SUGGESTIVE PHILOSOPHIC CONSIDERATIONS

"Philosophy is the kind of thing to which we are just now returning. It is the thing you must do 'AFTER' you have been scientific. Science 'DOES NOT' give the final truth: we must be forever seeking that truth 'BENEATH AND THROUGH' the knowledge which science discovers."

PROBABLY the first (and worst) stumbling-block to man's progress and sane understanding of man's relationships, is the Materialist and his twin brethren the Atheist and the Agnostic and their cousins the Rationalist and the Authoritarian.

"The materialist often refers to the tendency of one class of his opponents to put aside law and reason and fall back upon faith and miracle; but if ever there was an appeal to the miraculous, it is found in the belief that 'matter' the slave, 'created mind' the master."

The tides of knowledge and understanding, during the last fifty years are rapidly undermining the foundations of nineteenth-century materialism. Dr. Rudolph Tischner quotes many German fellow-scientists as declaring that "Telepathy is impossible," and Jodl, the philosopher, speaks of "the fabulous and sentimental idea that there should be such a thing as telepathy. Such a direct transmission of ideas from one mind to another, without any physical method of communication, would indicate a crack in the very foundations of all our views of nature; and if, because the proofs were so conclusive, we had to recognize its existence, it would lead to a complete revision of fundamental principles." That is, the mirage of materialism would vanish and the science of "things beyond physics" would take its proper place at last.

Dr. H. H. Price, Professor of Logic, Oxford University, in a recent address said (of telepathy and clairvoyance): "the evidence for them is so good and abundant." He suggests that, instead of asking: "Why does telepathy occur sometimes?" we should say: "Why doesn't it occur all the time?" That would be distracting and paralysing to action. Any organism which has survived must have developed some "Repressive mechanism" whereby the majority of telepathic "impacts" are prevented from reaching the consciousness. This would account for the spontaneous cases, which almost always occurs during a state of lethargy or relaxed attention, when the repressive mechanism is suspended temporarily.

In *Life beyond Death* (Rev. Drayton Thomas) is described the process "whereby the thoughts of distant persons always arrive within the aura of the person to whom they refer, but usually fail to penetrate into his

conscious mind." This agrees with some experiences of my own when sitting in a circle; the medium would say: "Give out what you are getting, Mr. Wills," but on my protesting that I was not conscious of getting anything, she would say: "Yes, you are, I can see it registering in your aura and the guide tells me he has impressed it upon your brain." Yet I was not conscious of anything as expected.

Prof. Price can suggest no theory, yet it emerges that:

"Sense-experience, or something like it, is not necessarily connected with an organism or nervous system. There can be sense-experiences, or something like them, from places not at the moment occupied by sense-organs and brain."

Prof. Ernest Bozzano, in his *Animism and Spiritism*, indicates:

"that Extra-Sensory Perception points directly to the possession by man of interior organs of consciousness which can function independently of his physical sense organs and, therefore, to the existence of an etheric or spiritual organism presumably capable of surviving the death of the physical body."

So the dawning of psychic science is enlightening the narrow academic materialists, who are still groping in the gloomy cloisters of the immature past.

The word "psychology" is misleading since, like the absent-minded nurse who threw out the baby with the bath water, the psychologist throws out the (baby) "psyche," or soul, and limits himself rigidly to the study of the constitution, mechanics and functioning of the mind, which is merely the instrument used by the soul. "Mentology" is the proper word for this wilfully limited science misnamed psychology.

Study the materialist's physical brain idea. In a medical museum we see a brain, preserved in a bottle. Suppose that was the brain of Socrates, Abraham Lincoln, or some other unusual man. Considered as a unit of the whole physical body the materialist would say: "It thinks," not "He thinks." But why does "It" not think now? And where is "He"? Anciently the seat of the mind was variously, the liver, kidneys and other viscera. But the viscera were not the persons.

The brain to-day is exalted to the important status of the "seat" of the intellect, but though the brain is an essential "part" of me, physically, it is not "Me," the real individual. It is an instrument through which I express myself on the physical plane of being.

Suppose a composer evolving a sublime piece of music, expressing his conception through a violin. If the instrument is perfect, we, who hear, can become conscious of the sublimity of the harmonies. But if the instrument is not perfect, the strings slack or other defect, a discord results destroying the expression of the harmonies and we may say the composer is crazy to produce such harsh sounds. But the fault is in the instrument, not the composer, who still evolves the music he "wants" to produce. *He is not the violin*, just as *you are not your brain*, and defects in, or destruction of, your brain do not affect the real "you."

Pages 47-163 give scientific proofs that a damaged brain, or even one wholly degenerated, does not always, or necessarily, destroy the capacity for individual expression, proving that *the essential individual is superior to and apart from* his brain instrument as the composer above noted is superior to and apart from his violin.

We are something more than a materialistic body, or a "fortuitous conglomeration of atoms," and, as shown in previous chapters, man is

composed of a physical, a psychic or ethereal body, and an individual spirit. As Socrates once put it: "Thou art a *living soul*, burdened with a *lifeless body*," the body being inert and lifeless when the soul (psychic or ethereal body and spirit) forsakes it for another phase of continuing life, just as a motor-car is "dead" when the living operator leaves it, but the operator continues other activities.

Your body consists of about twenty gallons of water and a few pounds of chemicals, worth five shillings. But is "THAT" actually—"YOU?"

There being nothing beyond the senses to the materialist and his brethren, they revive the ancient sensual hedonist's doctrine of despair: "Let us eat and drink, for to-morrow we die."

It is mere assumption and belief (superstition) based on the observation of external physical phenomena, that we "die." Psychic phenomena, spiritual evidence and the reality behind the psychic manifestations, prove that we continue to live, the physical state being merely *one brief phase* of manifestation in a *continuing life* of many phases or states of being.

From the earliest times man has felt that death is not the end. The savage does not even think about it, he "knows" and is not afraid of death. When a chief died and a human sacrifice was offered, the new chief would whisper a message in the ear of the victim to be given to the old chief in spirit-life. Archæologists have found records of contracts wherein it was provided that if the debt was not paid on earth, it would be paid in the next world (or next phase of life), so natural was continuing life understood. They "know" that life continues, hence they send along (by sacrifice) wives and slaves, food and implements to continue the happiness of their friends and loved ones, as a common-sense sequence, always limited by their physical experiences, mental and spiritual development.

Man has always aspired to, and more or less dimly visioned, a more exalted state or condition beyond the material, and accordingly tried to formulate rules of conduct, enabling him to rise above the "beasts that perish." The urge to a nobler status has its ebb and flow, on the whole steadily advancing. The noted archæologist, the late Dr. Breasted, in his valuable but much neglected book, *The Dawn of Conscience*, traces most instructively its slow advance in Egypt of old. But, with the dawn of the nineteenth century, able thinkers set forth the evolution of organized life, and unfortunately their less far-seeing followers failed to grasp the true inwardness of the teaching and injected their own mistaken notions, making an *academic cult of materialism*, blotting out higher ideals and misleading the generations that followed into accepting those low, false and degenerate values that have culminated in Nazism.

Some are so obsessed with materialistic ideas that they are unable to grasp the spiritual factors involved, which transcend the physical, and look forward to continuing existence in a resurrected material body and a future of "wine, women and song," in a supposed "Paradise of Houris" as the ultimate aim of being. I have some good friends who cannot conceive of meeting their friends hereafter, without bodily shaking their hands, eating as at present, and so forth. Like Raymond's friend, they want cigars and whisky in the spirit-world!

"At first, people cannot appreciate the difference in vibration and the absence of physical barriers. They behave as they did on earth, and develop slowly."
Rosemary Records.

Page 164, indicates that *the pains we may feel*, while using the physical body *are non-existent* while the psychic body, or soul, is "projected" (temporarily absent) in *trance, anæsthesia*, etc. Physical consciousness ceases, and the spirit or psychic individual, through the "silver cord," maintains the physical functions of breathing, circulation, etc., to continue physical-life conditions for the return of the "living soul" to the dormant shell. *Physical pain and sensuous pleasure are impossible, except* when the soul is united to and permeates the physical body. So the *physical urge of sex* (to propagate the species) *does not belong* to the spiritual state of being. It is only one of the *physical incidentals* of the finer spiritual being and, like pain and pleasure, *is manifested only in the material condition*. Yet we find crude materialists, who camouflage their physical misconceptions with a tinge of spiritualism, insisting that there is "marrying and giving in marriage," birth of children, etc., in the spirit-world, an attenuated duplicating of the physical, despite the numberless contrary teachings of *those who know*, "over there."

"All earthly concepts of sex are more or less vitiated by the fact that sex union is localized in the physical organs—we do not increase and multiply—we neither marry nor are given in marriage—but are free to mingle and merge our being in their whole totality with any other being, with whom our own souls coincide." *Letters from Julia.*

"The primary purpose of sex on the material plane is to provide for the perpetuation of the species. NO SUCH NEED EXISTS HERE. You leave behind you all the physical sex differences and demands. Man acquires on his upward career woman's tenderness and woman attains man's strength.

"Those who have loved one another must meet here, they cannot avoid it. But not so with mere sex attraction, which even on your little planet soon fades." *Johannes.*

BIRTH

"The genesis of life is the *instant* of conception. We cannot see or feel the dew in the air, but see it when precipitated, by the cold night air, on the flowers and grass. So the immanent spirit is only manifest to us when pervading the vitalized embryo *at birth*, and takes on form and manifests qualities. The baby cannot see or hear, when born, but only feels, and similarly through feeling, we can contact our fellow-men, identify ourselves with them, so to speak, in an intimate way that seeing, hearing and mental contacts cannot do. We must learn to contact *through our fellow-feelings*, 'not' physical senses, then we can reach them and help, teach and influence them.

"We are individual atoms of ineffable spirit. We are as motes, compared with the universe at large, but distinct individual particles, continuing as such."

At the moment of conception life begins (in the sense of "livingness," vitality, not consciousness) in the physical embryo, and also in the etheric or psychic state and in the spirit, all developing simultaneously. These phases evolve parallel to each other, the physical—not having yet reached the stage of developed nerves to transmit sensation, or brain to register or enable the soul to permeate it and become conscious and interpret the brain records—has *only vitality* to continue normally to that ultimate stage at actual birth.

As the physical embryo develops so does the soul (psychic body and individuated spirit). The soul, as in adults, is *the reality* independent of the physical envelope to which it is attached by the psychic cord (silver cord of the Psalmist) through which the life force passes, as electric current through a wire. It is cared for in the spirit-world by those best fitted to care for and foster its progress, parallel to that of the physical body, until birth takes place. (See page 26.) *At birth* (the physical vehicle being then fully formed and developed), *simultaneously with the first breath* and cry, *the spirit enters* into and permeates its earthly temple and the child becomes "a living soul," no longer attached to the mother. The very first breath

and cry show the first *rudimentary physical consciousness* responding to sensations via the newly developed nerves and brain.

The child in psychic life, though otherwise living, has no physical body until born into its new tenement of flesh, coincidentally developed. (See page 26.) Though the embryonic physical body of the child perishes unborn, the individual, *spiritual*, real life continues and develops like all others. This is why children, who pass away *prematurely* without living physically, still *continue to exist* and *develop* in spirit-life, to the surprise and amazement of mothers who have forgotten the loss, when their unknown children return and talk to them, through a medium. Years afterwards the "grown up" child they never knew, talks and joys with them like their other normally born children, ask to be given names and participate in the family life, which they have shared unseen, from the time of the separation of the "silver cord," which released them from the immature physical body. They come to gain some *necessary contact with earth life, through the medium*, by contacting their loved ones.

"The experience of earth life *cannot be dispensed with*. The absence of experience and knowledge requires to be remedied by training and education by spirits whose special care it is to train these tender souls. It is *not a gain* to be removed from earth life, save in one way—that the misuse of opportunities might have entailed greater loss and have more retarded progress. Many a child spirit leaves the earth life pure and unsullied who would have been exposed to temptation and grievous trial; and so it gains in purity what it lost in knowledge.

"The spirit who has fought and won is the nobler one. Purified by trial it rises to the sphere set apart for proven souls. Such experience is essential. To gain it many spirits *elect to return* to earth, and, by *attaching themselves to a medium*, gain the special phase of experience which they need. To one, cultivation of the affections; to another, mental culture, to another, suffering and sorrow; to another, curbing and restraining of the impulses of the spirit—evenness of balance. All who return, save those who, like ourselves are charged with a mission, have an object to gain; and in being associated with us and with you they gain their progress." *Spirit Teachings.*

"Children are never allowed to forget or lose their love for their earthly parents. Often and often they are brought to meet them in the appointed meeting-place, where many *separated souls are reunited*—during the hours of sleep." *Teachings of Love.*

"Man is composed of the essences of God and Nature. The completion of the human form is an indication that these essences have become *focalized and individualized*. Hence the conclusion is clear, that even with those children who are still-born, the spirit has unfolded sufficiently to have *fixed its individuality*. It is an immortal being." *ANDREW JACKSON DAVIS.*

Our forefathers knew only what they were prepared to comprehend. We have developed further and comprehend things beyond their capacity. We are preparing the way for those who come after, to develop still further and comprehend what is now far beyond our capacity.

"What is truth? Vaguely stated it may be defined as what is compatible with reason. This is a deification of reason and leads to the rejection of all that is beyond the grasp of the human understanding." This is academic psychology's idea of mind as the ultimate.

The trouble lies in concentrating too exclusively on *phenomena*, the outward manifestation, and ignoring *the noumena, the reality, the essence behind* all manifestation.

The *mind* is an instrument through which the real entity, the "I" or spirit, *contacts the brain* and, operating through it, causes the physical phenomena we recognize as life, thought, action. Matter and mind are different phases in the manifestation of one and the same being, which is neither mind nor matter, but spirit, immanent in, yet transcending its physical and mental instruments.

The individual "I" or noumenon or entity, *being a something of itself*, apart from and independent of mind, its instrument (as the body is also its physical instrument, via the mind and brain) is, at least at present,

equally indefinable and transcends, the limits of the mind it uses, being *an individuated point*, as it were, of *infinite spirit* with infinite gradations and combinations between such point and the mental and physical components of man as we normally cognize him. The "I" is not merely the summation of our fluctuating memories.

We generally confuse the *internal quality character* (what one really is) with the *external reputation* (which is the opinion of others), which latter may be widely different and erroneous; so we also *confuse the self* with the *artificial personality* which *masks and hides it*; so, too, we experience difficulty in grasping the (to us) strange conditions of the *essential entity of "I"*, *using the mind as a tool merely, not as an integral part of itself* as we are accustomed to think of it.

Consciousness, the awareness of being (as, *I am that which I am becoming*; since we are never static), and of other individual beings *is inherent in the essential individual entity*, and is therefore apart from the mind which memorizes and formulates ideas in earth terms, impressing them on the brain, which receives the ideas impressed upon it by the mind, its nearest of kin, so to speak.

We have the "I," the individual point of Universal Spirit, the essential entity, operating through the mind and its adjunct the memory, and controlling the body through its influence and reactions on the physical brain. The exact process of this mind-brain activation we do not yet know. In short, the "I," *does not go "WITH" the body*, though that is our accustomed and habitual impression from appearances. *The "I" moves the body to go where it, THE "I," desires or need calls it.* Our bodies are subject to us, to our "real selves" and not we to them. The body does not even influence us, the "real selves," only as it is more or less the inadequate and imperfect instrument of the actual and real spirit, which permeates that physical envelope which we know as the body.¹

SPIRIT, MIND AND BODY

We live several lives or phases of life. The bustling business-man is one person to his fellow-workers, another to his club and social friends, still another to his wife and family, and yet again different to himself in his secret heart, his spiritual life an enigma to himself and hidden from all others. Yet he is one man, both his hidden and his visible self, however little he may realize it.

It is on this point that most people stumble. The Christian Scientist errs by speaking of the Divine Mind as the ultimate of being, as many Spiritualists do also in speaking of Infinite Intelligence similarly, for intelligence is only the *result of the functioning of mind and is not the ultimate of being*. The truth is that *the ultimate of being*, which we label God, Allah, Brahma, Amun, Jehovah, etc., *is ineffable*. We can only predicate "Being" and let it go at that. As one of our poets expresses it:

"That somewhat which we name, but cannot know,
E'en as we name a star and only see
Its ceaseless flashings forth, which ever show
And ever hide Him and which is not He."

¹ Appendix "A".

Someone has said: "He who attempts to *define* God is as foolish as he who *denies* Him."

As "the Spirit of God dwelleth in you," in the last analysis, the *real spirit of man is equally ineffable*. Only by his manifestations can we know anything of man, any more than we can know anything of God.

It (Being), transcends its complicated instrument the mind, and can function independently of mind, becoming *directly or intuitively aware of knowledge* and may utilize it apart from mind and its functions, though these are the normal means of its manifestation on the physical plane of being.

Sir James Jeans expressed it rightly, though he did not mean it just that way, when he said of the universe: "It is a thought in the mind of God." The *manifestation* of a thought in the mind-instrument of God, would be better.

Suppose that you are the director or *manager* of a large enterprise. You have a *secretary*, whose duty it is to gather up information, assemble and analyse it and present it for your consideration. As an aid the secretary has a *filing room*, in which is stored, for reference, data and records of past activities. The secretary refers to this stored material to assist in connecting present with past data and make a summary for the manager's information and guidance. But there are times when the manager is given information from other sources, outside of his own organization (of which information the secretary is ignorant), and the manager acts upon this information and so instructs his now bewildered secretary, *who can find no such information or data in the filing room*, to guide him.

In like manner, the real self, *spirit* (or manager) has a *mind* (or secretary), and also a *memory* (filing room), through which the real self ordinarily acts. But at times the *real self* (manager) gets information by *intuition* (sources outside of his own constituent organization, as far as we yet know it), independently of the now confused and amazed *mind* (secretary) and which *has no counterpart in the memory* (filing room). Thus we see the difference between the controlling spirit or *real self* (manager) and the *mind instrument* (secretary) with *its adjunct memory* (filing room).¹

That the ultimate "I" or being is an essence wholly independent of the physical and mental phenomena, by means of which we ordinarily become aware of it, is, strangely enough, well put in an illuminating message from "over there," quoted in the *Two Worlds* some time ago. From a mother to her daughter:

"Love, dear, from us all, MOTHER. At last I have got my name through. It is strange why it is so difficult. It is when we try to recall old memories that we fail. You see, dear, we—the REAL SELF I mean—ARE NOT MIND, and MEMORY BELONGS TO MIND, otherwise you would not say 'I want to remember. You see the 'I' is SOMETHING APART FROM MIND or there would be no need for the 'I' TO TELL THE MIND TO remember. Have I made this clear? It is so important, because 'I,' as all souls, do NOT USE MIND HERE AS YOU DO. MEMORIES BELONG SOLELY TO MIND. That is the reason you so often think we forget names and details, but THEY SERVE US NO LONGER AS WE PROGRESS, SO WE DISCARD THEM, it is difficult to recall them, just as it would be difficult to recall a lesson learnt at school—all important at the time, but of no use to the advanced student, or an aged person—I want this used. It will help many. This is so beautiful after ALL THE TRIVIALITIES WHICH MAKE UP EARTH LIFE. I learn much now, dear, and want to teach you!"

The *Two Worlds*, quoting a message (Rosemary Records) from a lady of Elizabethan times on her *Earth Memories*:

"They are far, far away, hidden among thick mists where light but penetrates in occasional flashes. Indeed, to talk at all is strange to me. To be here is strange. I like it not, but this great guide (Nona has

¹ Appendix "A".

begged of me to assist." Nona herself says she had the help of her own higher guides to revive her own memories "by a THOUGHT PROCESS YOU WOULD NOT UNDERSTAND." "It is not a simple, but a very difficult matter, to revive these things. That is why it is seldom done. The language (ancient-Egyptian) came back to me along with my memory; but it would be possible FOR ME TO REMEMBER FACTS of my Earth-life, and yet REMEMBER NONE of the spoken words. Yet I did manage also to remember THROUGH SPECIAL THOUGHT PROCESSES, some of the language once used." "Every mind can receive only THAT WHICH IT HAS TRAINED ITSELF TO COMPREHEND. No one can tap any source of knowledge just by so wishing. Therefore, there is no such thing as acquiring knowledge at will here, any more than on your side; the difference is that here—being unhampered by a material body—we CAN SO DEVELOP OUR FACILITIES as to reach out and absorb far more into our consciousness than could the acutest minds on your side."

Again in *Light*, October 19th, 1939. Mrs. M. L. Cadell records the following message from her son, asking her to "tell people this":

"The longer I live here, the more I understand about the things that matter. So many things we thought were important to us when on earth are not important now. This is the reason that when you first communicate with us we don't always give you the evidence you think we should. The very things 'you' think we should remember are unimportant; and the wonderful things we are contacting sweep them away in some cases. We do try to remember them for your sakes."

"Listen! It means making an effort to remember things unimportant in our new lives. Don't let people think that we disregard the past. Those things, which were concerned with our love, matter, but the test messages which we have left in an envelope to be opened after our passing—the name of a person connected in some rather important way—we may have forgotten his name, but we remember what he meant to us. Anything that has happened on earth that has helped to form our character, build up our lives, help our spiritual progress, and bind us to the people we love—those are the things that remain in our consciousness."

"The things that matter to our souls, we remember. For instance, the name of a place where we went to school may elude us, the name of a master, that may go; but that which we experienced there, which taught us the fundamentals, which built up moral and spiritual principles—these remain. Tell people this!"

We speak of consciousness, referring generally to what we may distinguish as the normal consciousness. Yet there are times when we become aware of a larger essential life; as though our individuated spirit being was, symbolically, a great sphere, one minute part only of which contacts our physical means or facet of local awareness, the limited normal to which we are accustomed; the other facets, parts, and, indeed, the whole being continually active, but not within the compass of our present understanding. Our complete consciousness appears to include far more than we think, know or can now comprehend. I have been informed by my wife that:

"You are developing spiritually far more than you are conscious of doing," and, "We took you to a great centre of knowledge last night in your sleep." On objecting that I knew nothing of it I was told: "No, you cannot now understand, but your larger consciousness does and you will understand and benefit by all this when you arrive here."

"Each of us is, in reality, an abiding psychical entity far more extensive than he knows—an individuality which can never express itself completely through any corporeal manifestation. The self manifests through organism; but there is always some part of the self unmanifested; and always, it seems, some power of organic expression in abeyance or reserve."—Message from F. H. MYERS.

"We do not send the spirit out, as a dove from the ark of our earth life. It unfolds, evolves, expands and contacts infinitely more extensive consciousness, becomes directly aware of knowledge, needing no physical or mental instruments of perception and comprehension."

We may define man as a physical body, a psychic or spiritual body with mind as the instrument correlating them, and the real self (spirit), which latter is independent of and can function not only through, but apart from, either, when sufficiently evolved under proper conditions.

The transcendence and independence of the individuated spark of ineffable spirit, man, is illustrated by an incident in the world war, eulogized by John Masefield in a poem. A soldier had accomplished a daring deed and was rewarded by the highest symbol of bravery, the Victoria Cross, but feels unworthy of it, because he thinks he "did it against his will"; not understanding that moral and spiritual courage surpasses all other.

He tells of the physical loathing of the gruesome scenes around him, his reason sets forth the terrible menace of the situation and reinforces his urgent and natural desire to turn and flee to safety, and his will to do so. But the higher spirit self overrules these instruments of action and, in spite of horror and fears, carries him through in spite of conditions. Of course he might have been killed, instead of wounded, but, in his continuing life beyond the physical phase, he would know that he had done his part as an individual spirit.

Here we see that the spirit dominates conditions physical and psychic, overcoming physical aversion and controlling psychic apprehension, resulting from reason realizing the dangers, controlling also the desire to escape and the will to act upon these physical and psychic urges. But all dominated and controlled by the higher spiritual self, the ultimate real man.

"The will is only one of the servants of the spirit. Just as your arms and legs are necessary to the proper functioning of your body, so your spirit cannot function without the use of your will. That is the beginning of all development. Protect yourselves by an atmosphere of goodness and purity of thought. With such an aura, nothing can touch you."

"Every fellow has to do his own fighting and climbing and his own atonement (or consequences). It helps nobody to save them from the consequences of their own choice. Making a buffer of yourself just batters up your own good material, for no gain in force or purpose. The way to help is to call to their own constructive purpose and give them a chance. Suggest, enlighten, encourage, but don't try to carry the burden of another's life. Each develops himself somewhere. Why delay the process by vicarious labour, especially when it only 'exhausts' you and 'does not develop' him." *Seven Purposes.*

"It is necessary that you should recognize that the spirit world is a realm of law and order—not of supernatural magic—and that character persists—after death; that by no possible means can one cut himself from his past. An interesting case will illustrate this. I attended the 'awakening' of an old man who 'passed over' to our side very suddenly. When he awoke to consciousness he protested vehemently that he was not dead, calling us all liars and fools. He had been cynical and conceited and believed that men were honest and women virtuous, only so long as they were not found out. He imputed the worst intentions to all and having no sympathy with others he had no friends, so that he found himself a stranger in a strange land. He was isolated, hemmed in by his own mental state, and could neither see nor hear the real spiritual world, as his own conditions were his own surroundings." *Death and Beyond.*

And so we find ourselves, as F. W. Myers put it, "on our way to a goal unthinkable remote," and it is an upward way.

THE REALITY OF THE PSYCHIC BODY

"There is a physical (or animal) body and a spiritual body . . . each equally natural."

NUMBERS of newly discovered facts relating to the subjective Psychic, Ethereal, or Spiritual body and its relation to the objective physical body, how each affects and is affected by the other, bring us many steps along the way of understanding, only limited by our capacity to comprehend intelligently what we find and our ability and willingness to cast out past errors and accept new truths.

Dr. Blondlot, of Nancy, France, discovered rays emanating from the body which he called N-rays. Dr. Bose, India, found evidence of sensitivity in trees and plants, showing them to be affected by poisons and their antidotes, injuries and healing, etc. Dr. Durville and other French experimenters have added much to our knowledge of the Psychic, Ethereal, Auric or Spiritual body. Here is one such experiment.

Dr. Guyon Richards, London, England, studied the complicated structure of auras in detail by electrical resistances, finding strata in the aura which disappear in trance and sleep, first the outer layer, then the next in order, etc., which return in reverse order as consciousness returns. A healthy aura shows rays at right angles to the body, a diseased aura showing drooping rays, patches due to disease, etc. He finds that everything has characteristic reactions and lists them as follows: Mineral one-ring biomorphs; Vegetable two rings; Insects and reptiles three rings; Mammals and birds three and four rings; Man four and five rings. These he claims are due to life in the object, and he asks the interesting question: "Will man or another race have six or seven rings in the course of evolution," indicating functioning in higher strata of the spectrum vibrations. He checked his findings with a clairvoyant and by means of the Kilner screens. Clairvoyants have also described the psychic, ethereal or spiritual form leaving the physical body temporarily during sleep, trance and anæsthesia and permanently at so-called death. See "Projection" (temporary-permanent), pages 162-168.

Dr. Richards remarks: "Seeing ghosts (or forms) of the living, or of the so-called dead, is only an extension of auric vision, which is existent in at least one in ten persons to a limited extent."

Dr. Kilner, of St. Thomas's Hospital, London, England, found that by means of certain chemical screens which he invented, he could see this aura, proving it to be as much a fact in nature as the physical body to which we are so accustomed. After some months experimenting he found that he could see this aura without the screen, that he had developed

a latent faculty of sight, analogous to clairvoyance, and that the aura was no mere fancy, but a proved fact. Numbers of his fellow medical men, students, nurses and others experimented with the same results. Dr. Kilner says that ninety per cent can see the aura of psychic body and reports from persons using the improved screens now on the market show that this per cent is successful, in seeing this psychic body, in which the physical body is immersed. Long continued use of the screens made Kilner's eyes sore and he had to limit the time he used them to half an hour each day. Evidently changes were taking place in his eyes developing this latent faculty of auric sight.

Naturally in a hospital, experimenting with patients as subjects, the experimenters soon noticed the differences in the auras of persons suffering from various diseases and by close observation and study were able to diagnose different ailments. They also found differences in form, structure, colour, etc., in different diseases. The aura is affected by the emotions as well as the state of health. Joy, sorrow, anger, excitement, depression, fright—each has its characteristic influence; a fact also corroborated by the experiences of many good mediums. There is no distinctive difference between the auras of boys and girls before puberty. It is not till after that development that changes occur. That it is matter refined, sublimated or ethereal, is shown by the effects of a magnet brought near to it, the magnet attracting and drawing out to a point the portion of the aura to which it is brought near. The auric emanations from the fingers do not form a field, but remain separate and individual, showing a difference between psychic and electro-magnetic forces, indicating a different form of matter from that to which we are normally accustomed. There is no aura about a "dead" body, the aura, psychic or spiritual body has departed from it, leaving only the inert physical shell which it formerly permeated and encompassed.

Oscar Bagual, B.A., has since carried the subject further and largely overcome the instability of the chemical used to make the Kilner screens. He introduces many new details.

Drs. Van Zelst and Zetla, of Holland, in the course of their psychic researches, invented machines enabling them, as they believe, to weigh, measure and directly communicate with the surviving spirit of man, without a recognized medium. This means of course that they are themselves psychic, as, so far as is now known, the communicating entity cannot affect material things without a somewhat derived form a living person. They also ascertained the chemical and molecular structure (the composition) of the astral, or psychic body. The atoms composing the psychic body are extremely small, widely separated, heavy and arranged in strata (see note *re* Drs. Richards, Kilner, etc.) the molecules held together by a yet unknown force. They calculated the weight of the psychic or ethereal body mathematically as two and one quarter ounces.

This weight was verified about the same time by Dr. McDougall, experimenting in an Eastern hospital. Certain selected patients, who were passing away from illnesses which caused no struggling, were placed, bed and all, on large scales so that any change in weight could be noted without disturbing the patient. Allowance was made for loss of weight due to perspiration, etc., that might affect the scales. It was found that

at the instant of death a something ponderable (that is having weight) passed from the body. This weight varied from two and a half to two ounces, the average thus checking with the weight found by calculation in Holland. This agrees with the evidence of the magnet that the auric, psychic or spiritual body is composed of a sublimated physical substance.

The next problem was to see the psychic body as it left the physical body and thus verify the claims of the clairvoyants. This has been done recently by Dr. Watters, who utilized the methods of physical science, using the cloud chamber, by means of which physicists study the electrons. Small animals were used for these experiments, such as mice, frogs, etc. Placing one in the proper space for the purpose, the animal was instantly killed, by suitable means, and in the vapour chamber there was visible for an instant the duplicate or psychic body of the animal, thus rendering it possible to photograph its psychic counterpart. Much more research is required to fully elaborate these remarkable discoveries.

A certain amount of gas leaks into the cloud chamber and this "ionizes" part of the cloud. Some influence causes this to assume, more or less vaguely, the form of the animal, sometimes as if disintegrated into several (recognizable) pieces. This suggests the *modus operandi* as demonstrated in materialization, where the ectoplasm, varying from invisible to solid, is acted upon by the spirit to form various structures and whole forms, recognizable and temporarily capable of intelligible and intelligent action and communication. In the cloud chamber researches much remains to be done along this line and Dr. Watters' difficult and remarkable work merits high commendation as well as Dr. Carrington's who first put forth the idea of the cloud chamber research.

Thus psychic research has accomplished the supposed impossible and given us the following facts :

- (1) That there is a psychic, ethereal or spiritual body.
- (2) That it has form, colour and structure.
- (3) That it is a sublimated kind of matter and has weight.
- (4) That its characteristics vary with the emotions and health conditions.
- (5) That it can make known its presence, though invisible, by its action on chemical screens.
- (6) That it passes from the physical body at death.
- (7) That under proper conditions it can be seen and photographed.
- (8) That it is intelligent, can hear, see and understand requests for movements and act independently.
- (9) That it is an actual entity, separate from, and independent of, the body and of other human beings as we ordinarily know them, yet possessing the faculties of normal persons plus others of which we yet know little.
- (10) That it can see, hear and communicate with those who have permanently separated from the physical body (commonly called the "dead") participating, temporarily, in their state or condition, as these so-called "dead" can temporarily enter into our material condition, through a medium or human instrument, in a similar way.

CHAPTER 22

TEMPORARY PROJECTION OF THE PSYCHIC
(OR SPIRITUAL) BODY

*"We hear—it is a frequent boast—the Scientist rejects the Ghost ;
but it may be the Ghost exists, and disbelieves the Scientist."*

THE psychic, ethereal or spiritual, body being demonstrated as an actuality, the question then arises : "Since *it is independent of*, though temporarily permeating the physical body, can this psychic body *leave* the physical body *temporarily* during everyday life, manifesting itself apart, as a normal incident of its functioning, *and return*?"

Camille Flammarion, the famous French astronomer, conducted experiments along this line. A friend living twelve miles away from Flammarion's home agreed to sit at midnight and see what happened. Flammarion and another friend sat together, the friend "willing" that the distant receiver should see him. Sitting with his sister at the time agreed upon, the receiving friend looked up and *saw the sender, but the sister did not*. This case Flammarion calls a "thought form" because, being impressed on the consciousness of the receiver, it was subjectively sensed or visioned only in his mind.

At another time they tried it, but this time the sender went into a trance (now recognized as a natural condition as is sleep, which it resembles), and this time, not only did the *receiver see the sender, but his sister also saw him, and the dog*, sleeping on the rug, awoke and saw something, for, exhibiting signs of terror it ran from the room, not in a direct line to the door, but crouching close to the wall as far as possible from the figure. This case Flammarion calls an "objective form," because it was material enough to be seen by more than one person. It appears that sufficient ectoplasm was gathered from the two sitters and the dog to enable the psychic body of the sender to become objectively visible.

Clairvoyant surgeons frequently see the psychic body of the unconscious patient, however, hovering over the physical body on the operating table, and later the patient tells of the experience while out of the body.

In one case a nurse's cap was deranged during the operating and the "double" of the patient laughed at the comic effect and remembered it afterwards, the incident being *verified* by other nurses. One lady says she met her grandmother near the ceiling and they went off together to a glorious land, and saw, heard and talked of amazing and wonderful

things in the new state of life, but she had to come back to her physical body, much to her regret.

Mr. Battersby relates that his wife determined, when undergoing an operation, to visit in her psychic body, a friend living in the country, and *did appear to her at the exact moment when she was unconscious under the surgeon's knife, in the hospital.*

Sometimes patients watch the operation and can describe it afterwards and assert that they feel *no pain, as long as they are "projected out"* of the physical body.

These incidents indicate that the "*real person*" (the me), continuing conscious life in the psychic, ethereal or spiritual body, *cannot feel the pain of physical operations, etc.* Evidently *pain is merely a reaction inherent in the physical nervous system, which the spiritual being can only feel when embodied in the physical form or shell.* This fact is constantly demonstrated in psychic phenomena. The physic body is the vital body, the physical body itself is only "*living*" when animated by the psychic person, having *neither feeling, movement nor life without the psychic reality.* When the psychic person leaves the physical, temporarily, the psychic is the "*power-house,*" maintaining life in the inert physical body, by means of the "*psychic cord*" (silver cord of the ancient writer); just as a distant power-house maintains the light, heat and power in the lamps and appliances of the home, through the connecting wires. Similarly if the home is destroyed or wires cut and the appliances cease to function, the power-house continues active and unaffected, *as is the psychic individuality,* when the physical tenement (the body) is injured or cut off from its power-house, the real me, by so-called death.

Dr. Rose, of Cheltenham, England, reports that :

"After being thrown from a horse and badly injured he was 'picked up for dead' by two men who witnessed the accident and after five hours he regained consciousness. 'Although I was insensible,' he writes, 'I could see my body lying there on the ground. I could see the men pick me up and heard them say I was dead and carry me into the house. I was able to see the doctors trying to bring me to, and all the time I was able to see myself lying there. I seemed to be floating in a summer sea. I cannot describe the sensation of peace and happiness and yet someone seemed to tell me I had to go back. And that is why I told the doctors that I was not going to die.'"

He comments thus: "Now the points I wish to make are—First, I had *never seen* the men who picked me up and have never seen them since, as they were strangers to the district, just passing through, yet *I was able to describe them,* their clothes and also their horses, which they had tied to a fence when they went to pick me up. Secondly, although I was totally unconscious, I was able to tell the doctors everything that had taken place and what my injuries were. I am convinced that I was outside of my body, yet I was able to see and hear. It makes me *certain that there is a life after death,* which does not require a material body for us to be able to see and hear, and that *we shall retain our personality.*"

A friend in Canada, Mr. Alcorn, who is a keen student of psychic matters, permits me to quote from a letter he sent me, recording an excellent case of projection of the psychic body :

"I somehow discovered that I had the power of projecting and was anxious to try it out. I knew that a friend of mine, Mr. Foster, in Victoria, B.C. (about 1,200 miles away), was sitting each week-end. I went to bed about midnight and very soon went into a dream state. I found myself walking about my apartment and when I came back to my bedroom I saw my wife asleep in the bed, and then *I saw myself,* as if asleep or dead lying on the bed. I could not understand, but suddenly became conscious of travelling in space and soon found myself in Victoria, B.C., near a small house on high ground and I went around to the back door. Entering, I passed through the back room (kitchen) and into the middle room (dining-room) where I saw a table with several people sitting around it and in one corner I saw what appeared to be a tall cupboard, the door of which seemed to be missing. I could not see anything inside, nor could I see my friend, Mr. Foster. I made notes of this experience and had them witnessed, as I felt sure that I should hear from my friend shortly."

A subsequent letter from Mrs. Foster, wife of Mr. Alcorn's friend, reads as follows :

"We were at a private sitting on that date and the gentleman in charge had each one present sit in the cabinet in turn. The room was in semi-darkness and the front of the cabinet wide open so that all could see the spirit forms building around the persons as they sat in the cabinet. The sitter seemed to disappear and the spirit forms took their place. When my husband's turn came to sit in the cabinet I distinctly saw a soldier in khaki uniform. He stayed a few seconds and then, Mr. Alcorn, strange as it may appear, your own face and figure took Foster's place. You can imagine how I felt, you were there while I counted five. One or two others appeared, strangers to me, but you *appeared three different times.* This occurred around one a.m. Winnipeg time *when you would be sound asleep.*"

She also wrote that Mr. A. as they saw him, had a black moustache. This puzzled them as *they never saw him with a moustache.* Mr. A. had grown it *after the F.s left Winnipeg.* He was projected when they were having a séance, otherwise they would probably not have seen him.

A remarkable case of involuntary projection of the psychic body is that of a Mr. Wilmot who sailed from Liverpool to New York on the steamer *City of Limerick,* in 1863 (*S.P.R. Records*) :

When two days out they encountered a severe storm. On the eighth night of the storm he was able to sleep well for the first time and dreamed that he saw his wife (who was in U.S.) come into his cabin, clad in her nightdress, who hesitated a little, then advanced, stooped down and kissed him. On awakening, his fellow-passenger, a Mr. Tait, said jokingly: "You're a pretty fellow to have a lady come and visit you this way."

On meeting his wife in New York, Mr. Wilmot questioned her on the matter. She said that being very anxious for his safety, she went out to seek him. She crossed a dark, wide and stormy sea till she came to a steamship, whose side she went up and passed along to his state-room. "Tell me," she said, "do they ever have state-rooms like the one I saw, where the upper berth extends further back than the lower one? A man was in the upper berth looking right at me, and for a moment I was afraid to go in, but I soon went up to the side of your berth and kissed and embraced you and then went away."

Here the lady was objective enough to be seen by the man in the upper berth as well as by her husband, who was apparently in a light trance and thought he was dreaming. Evidently the two men supplied enough ectoplasm to build up the form of the lady substantially enough to be seen. It will be noted that the lady hesitated on unexpectedly seeing the man in the upper berth, *a fact which both men noted.* Also she *definitely noticed* the unusual upper berth, which the men confirmed. Distance, darkness, storm were no obstruction and *the tie of love the only thread* leading to the ship on the trackless ocean. This is a fine verification from each end of the line.

Mr. Wm. Gerhardi, a clever, hard-headed author, tells of waking one evening to find

himself floating outside of his body. It was himself, the complete William Gerhardi, equipped with memory, humour, keen wits and a sense of adventure. He travelled about the country and later was able to *produce evidence* of his visits. He actually met a friend who had "*passed away*" that morning under an operation and *together they floated over* to view his friend's body—two wraiths, *alike in every particular,* except that Gerhardi was still moored to his body by the "*silver cord.*" There was no change in the etheric body and character of his friend, who had passed out of his body "*permanently*" a few hours before, nor was the clever, capable etheric person of Gerhardi altered by the "*temporary*" separation from his physical body.

Out of thousands of recorded instances these few give us reason to accept, as an actual psychic fact in nature, that the psychic, ethereal or spiritual body can *temporarily leave* the physical casket, with which it is encumbered, and *continue its existence* separately, independently and uninterruptedly and communicate at practically *any distance.*

Denis Bradley, well-known writer, relates :

A lawyer and his wife and daughters were on friendly relations with a medium and all had sittings with her. The lawyer died and some months later the wife visited the medium with the news that her daughter had just lost her little baby girl. Although the child had appeared quite healthy at birth she had been found dead in her cot, and there was to be a post-mortem examination. During the sitting the spirit of the lawyer appeared and communicated with his wife. He spoke of the death of his little grandchild and said she was in the spirit world with him and quite happy. Then he added the information that the baby's heart *had been wrong from birth*, that she could only have lived long enough to know her mother, and that her heart seemed *swamped with fluid* and so brought about death. The mother was comforted by this as she feared that the nurse had overfed the baby. Next day the post-mortem was held and the doctor found that the child had been *born with fluid around her heart* and that this fluid had quickly accumulated and interfered with the heart's action causing its death. This information, which no human mind knew, was given by a discarnate intelligence.

In another case, a lady wrote to Conan Doyle in great distress, owing to her husband having passed over. She was distracted with grief. He wrote to her kindly and referred her to a certain medium, warning her to say nothing about her loss or other matters. The day following her visit to the medium Doyle received a letter from the lady full of gratitude. She said that the moment she entered the room, the medium described her husband standing by her and said her husband reminded her, through the medium, of many things in the past known only to her and her husband. Then he said : "Edith, *if you do what you are contemplating*, you will make a great barrier between us." He told his wife he would be continually near her and help her. The lady said in her letter that she had fully *determined to commit suicide* that evening, but that after that wonderful reunion, as it were, with her husband and the certainty that he was going to keep in touch with her, her one desire was to live now at her best and help others and so be ready to join her husband when in the fullness of time she too entered into the spirit life. Thus proving survival and preventing suicide.

After an exhausting day with patients, Dr. Weir S. Mitchell, famous Philadelphia neurologist, had retired to rest. He was awakened by the violent ringing of his front door bell, and at the door found a little girl, thinly clad, and in evident distress. "If you please, sir, my mother is awfully sick," she said. "Won't you come and help her?" The night was cold, with snow whirling before a bitter wind. Dr. Mitchell was very tired ; he wished to put off the little child, but something in the way the little messenger spoke made him relent. He dressed and followed her. Finding the mother very ill with pneumonia, the doctor arranged for proper medical care. Later he complimented the sick woman on the intelligence and persistence of her little daughter. "But my daughter died a month ago," cried the woman weakly. "Her shoes and shawl are in that cupboard." Dr. Mitchell was amazed and perplexed on opening the cupboard door, to see the exact garments worn by the little girl who had brought him thither. They were *warm and could not possibly* have been outside in that bitter, wintry night.

Some years ago a well-known dentist in Chemnitz died without revealing his formula for an excellent dental filling which he invented. Nothing relating to it was found amongst his papers and his partner and successor so regretted being no longer able to use this material, that he and the dentist's widow determined to try and recover the formula through a medium. They sent a picture and some intimate personal possessions of the dead man to her, the medium knowing nothing of the matter. She had barely opened the small parcel and touched its contents, when a

CHAPTER 23

PERMANENT PROJECTION OF THE SPIRITUAL BODY (SO-CALLED "DEATH")

"When death approaches a man, the mortal part of him dies, but the immortal part departs safe and incorruptible." PLATO. (400 B.C.)

QUESTION : Does the permanently liberated psychic body resemble the psychic body, temporarily liberated, and can it return as indicated in the experience of Gerhardi and his so-called "dead" friend ? Out of thousands of experiences recorded the following are of interest in proving this ; and countless others not recorded, but known to various individuals, corroborate these.

When Critias asked Socrates where he wished them to bury him, he replied, with dry, understanding humour at their failure to grasp his continuous teachings, *re* spirit life : "You will not bury 'ME,' you will only bury 'MY BODY,' 'I' shall be elsewhere."

An article was published under the title, "A contribution to the study of Materializations," by Dr. Joseph Venzano, a distinguished doctor in Genoa, who was described by Professor Morselli as "an excellent observer."

This séance took place on December 20th, 1900, in the Minerva Club. The sitters were MM. Vassalo, Erba, Ramorino, Mme Ramorino and Dr. Venzano. Dr. Venzano controlled Eusapia Palladino on the right and Mme Ramorino on the left. The room was lighted by a candle in the ante-room.

"In spite of the dimness of the light," Dr. Venzano wrote, "I could distinctly see Mme Palladino and my fellow-sitters. Suddenly, I perceived that behind me was a form, fairly tall, which was leaning its head on my left shoulder and sobbing violently, so that those present could hear the sobs ; I kissed me repeatedly. I clearly perceived the outlines of this face, which touched my own, and I felt the very fine and abundant hair in contact with my left cheek, so that I could be quite sure that it was a woman. The table then began to move, and by typtology gave the name of a close family connection who was known to no one present except myself. She had died some time before and, on account of incompatibility of temperament, there had been *serious disagreements* with her. I was so far from expecting this typtological response that I at first thought that this was a case of coincidence of name ; but *whilst I was mentally forming this reflection* I felt a mouth with warm breath touch my left ear and whisper, *in a low voice in Genoese dialect*, a succession of sentences, the murmur of which was audible to the sitters. These sentences were broken by bursts of weeping, and their gist was repeatedly to implore pardon for injuries done to me, with a fullness of detail connected with family affairs which could only be known to the person in question.

"The phenomenon seemed so real that I felt compelled to reply to the excuses offered me with expressions of affection, and to ask pardon in my turn if my resentment of the wrongs referred to had been excessive. But I had *scarcely uttered* the first syllables when *two hands, with exquisite delicacy, applied themselves to my lips* and prevented my continuing. The form then said 'Thank you,' embraced me and disappeared.

"I should state at this point that this extraordinary phenomenon did not for a moment rob me of calmness of observation which was more than ever necessary under these circumstances, and that I did not cease to watch the medium, who was *quite awake and visible to all*, and remained motionless through the whole course of the phenomenon."

spirit announced itself, gave the name of the late dentist and then proceeded to dictate to her with the utmost exactitude the complete chemical formula for the dental filling, known to no one on earth.

In 1910, my friend Dr. McKenzie, dentist, was studying medicine in Chicago. He and three other students applied at the Cook County Hospital for a body for dissecting and drew a card numbered 63, designating the particular body to be taken away. Records of the County show that body number 63 was so disposed of in 1910. In 1928, he attended a séance in Indiana, when a man's voice was heard high up near the ceiling in the middle of the room: "Doctor, you have a skeleton," were the first surprising words of the visitor. The doctor admitted having had the skeleton for many years. "Well, I came to say that that is my skeleton," was the startling answer. "I have no objection to your making proper use of my skeleton, but I do object to one thing you did with it. You lent my skeleton to a friend and one of his children played with my skull and dropped it on the floor and five or six of my teeth were knocked out and lost. I don't like that." The astounded doctor admitted the truth of this charge and promised not to lend the skeleton again. The visitor, mollified by this promise, withdrew.

Some time later the doctor attended another séance to learn more of this strange acquaintance and prepared certain questions and gained the following information: That the name of the visitor was Chauncey A. Sprague; he was born in Georgia; had no relatives living; was a soldier in the Confederate Army; enlisted in Cobb's Legion in the early part of the war. He gave his record after the war as follows:

"I joined the regular U.S. Army and served five years. Later I travelled extensively in the country for a good many years. One day as I was walking on the railroad track into Chicago, I was struck by a train. My body was picked up at the side of the tracks and carried to the County Hospital, where I died later in the day. My body was sent to the morgue and tagged number 63."

Inquiry through the Adjutant-General's office in Washington, where all the old dusty Civil War records are kept, brought a letter with the following data: "The records show that Chauncey A. Sprague, Company B. Cav. battalion, Cobb's Legion, Ga., Confederate States Army enlisted August 14th, 1861, at Atlanta, Ga. Muster roll, November and December 1861, and shows him transferred to the Virginia (commonly called the Merrimac) March 20th, 1862, as a private. The name C. A. Sprague appears on a payroll of prisoners of war, parolled May 22nd, 1865, at Talladega, Ala., a Lieutenant Nitre and Mining Corps-

Signed: LUTZ, WAHL, Major-General. June 22nd, 1928."

The doctor had to hunt through eighteen-years' records to verify the number 63. He, of course, knew of the skeleton but had forgotten the loss of the teeth, but the rest of the information was unknown to anyone until search of the ancient records of the Civil War verified the message of the skeleton's owner.

The headmaster of an English school for the blind relates this:

"Some years ago, one of my blind boys (Tom Williams)—a cripple also—passed to the higher life. At a séance several years afterwards, a spirit guide said: 'Mr. Maddocks, there's a wee laddie here very anxious to have a word with you; shall I let him in?' I replied: 'Certainly.' Then a boy's voice was heard, laughing heartily for a few minutes, until I said: 'Tell me what you are laughing at, in order that I may enjoy the fun too.' He answered: 'Oh, I'm laughing because I can see you now, but I couldn't when I was at your school; and now you can't see me—Ha, ha!' My wife, who was with me, said: 'Well, you have not told us your name yet.' 'Oh, if I told you that my name was Tom Brown you wouldn't be any wiser for I was at Mr. Maddock's school before your time.' I then asked his name and he at once replied: 'Tom Williams. You remember the tricks I used to play with my crutches, but I am not lame now, nor blind either, for I can see you quite plainly.' The medium could see him and described him so clearly that I remembered him at once and verified everything on my return to the school by the school register."

We note here, as usual, that *physical defects are not carried over* into the next phase of continued life, and the *very human character* that is retained.

A busy traveller for a St. Louis firm, having had a good day's business, was in his hotel, writing up his orders in the afternoon. Suddenly he felt as if someone was sitting at the table on his left side. Looking up he saw a beloved sister, and sprang to his feet to greet her, but she vanished and he then recalled that she had died a year before. Much disturbed, he at once packed up and returned to his home in a small town nearby. Here he related the incident to his unbelieving mother and father, who smiled indulgently at the extraordinary story, until he said: "She had a *bright red scratch* up the left side of her face," at which the mother turned pale and nearly fainted. When she recovered she told the father and son that, as the body of the daughter lay in the casket, the mother was doing some last little kind offices about the body, when a pin in her sleeve tore a bright red scratch along the left side of the daughter's face. The distressed mother carefully powdered and repaired the damage, so that no one else knew of the incident but herself. The daughter showed the scratch to the brother who knew nothing of it, as an *identification* to prove her reality to the mother. These physical injuries and disabilities *are not carried over into continued life in the spirit world* (as the crippled and blind boy in the former instance pointed out), but are shown as conclusive *evidence of identity*, especially as in this case where the observer knew nothing of the injury.

On one occasion a voice came through the medium, saying in a bewildered way: "I am dead, I am dead." He was told that he was not dead, but only separated from his physical body, he being alive and well and could not die. "But," he protested, "they told me that when I was dead I should sleep in the grave until the resurrection on judgment day." He was told: "You cannot be asleep in the grave for you are here, alive and wide awake. Your resurrection took place when you arose from your physical body to continue living in the spiritual state. You *'judged yourself'* by your life on earth, and can only go from that on." "But," he again asked, "where am I and who are you?" He was told that we were a group of friends in the house of a lady who had the faculty of letting him return and speak, through her, to earth again and that we wished to help him. "Look around," he was told, "and see if there are not friends and teachers near you ready to help you." A moment's silence. Then we heard him cry out joyfully: "Mother." At this the guide came through and told us that we had helped awaken him to reality and that now he had met his mother, they could help and instruct him.

Another time a man's voice came through, asserting that he was buried and that death was the end of all things, but saying: "Why am I *dreaming* of seeing old friends and hearing you?" He stubbornly insisted that he was dead and it was hard to convince him that he was not and that he was now *continuing to live* in the spirit state, apart from his physical body, which he had mistakenly supposed was his real self. He then admitted, grudgingly at first, that his earth ideas were wrong and that he began to understand the reality.

January, 1941. Mrs. Rose Keller, medium, a woman came through, bewildered and asking help. I explained that she had passed out of the physical body, leaving it behind, and that she was now as alive as ever in the spirit state. At this the Indian guide broke in, as if greatly pleased,

saying eagerly : "Me told her that too, me told her that." She said that there were two Indians there with her, and when I told her that they would help her she said : "I have my baby now." Then : "Stella is here" (Stella a guide). I said : "Stella will help you to find out about the new condition." She answered : "I will go with Stella." Then : "Can I come and see you again?" Assured that she would be welcome, she departed. Later we learned that she was a friend of one of the sitters, and had recently passed away in childbirth, Stella, the guide, a school-girl-friend of the visitor, had passed away some years before. From these few instances, out of thousands, we are justified in accepting as a fact the continuation of life under other than the physical conditions to which we are so accustomed, and that under proper conditions individuals can and do return to instruct, help and be helped by those left behind them here.

"Her husband died before the babe was born
Two years ago. Converted? Doubt and grief,
Poor soul! she felt, her Methodist creed forlorn
Gave but a leaden substance of relief.

"To-day, beneath the piteous gaze of morn,
Her child is dying. On his little brow
Descends the veil, and all is over now—
Not yet! not yet! For suddenly he springs
As who perceives the gleam of golden wings,
'Dada!' he cries, he knows his father's face
Ne'er seen before. O God, thou grantest grace!
O widowed heart! They live in Heaven's light,
Your husband with his boy. The child is right."

THOMAS E. BROWN.

CHAPTER 24

AND AFTER—WHAT?

"If a man die, shall he live again?"

WE are often misled by asking a question wrongly put, because of our previous misconceptions on the subject and so leading to a correct answer, but a false conclusion. *If a man die!*—of course, he doesn't live *again*, that's the end. The proper question on this subject is : "*Does a man die?*" and the answer solves both problems involved in the incorrect question.

A man *does not* "die," he merely changes his state of being and *continues* to live. The previous chapters of this book deal with this, and now some information from those *who know* from actual experience and we have an answer to the above query.

Of vital interest to every thoughtful person is the process of so-called death, permanent projection, i.e. the passing out of the spirit-individual from the physical body into the continuing life in the spirit state, and the conditions in which we find ourselves afterwards, when so reborn.

We do not normally pass away (die) all at once. Various organs fail and we gradually deteriorate physically, until the spiritual body finally separates from the physical. This takes a varying length of time and causes much dis-ease during the process.

CLAIRVOYANT'S OBSERVATIONS

The *S.P.R. Journal* records this : The husband of the dying woman alone of those present could see the vision. He says :

"I saw floating through the doorway three separate and distinct clouds in strata—slowly these clouds approached the bed until they completely enveloped it. Then, gazing through the mist, I beheld, standing at the head of my wife, a woman's figure about three feet in height, transparent, yet like a sheen of brightest gold—two figures in white knelt by my wife's side—above my wife, and connected with a cord proceeding from her forehead over the left eye, there floated in a horizontal position a nude white figure, apparently her ethereal body. The vision or whatever it may be called, I saw continuously during the *five hours preceding* the death of my wife. At last the moment arrived; with a gasp, the ethereal figure struggling, my wife ceased to breathe. then all was still. With her last breath, as the soul left the body, the cord was severed suddenly and the ethereal figures vanished."

From *Progressive Thinker*, November 25th, 1939, reported by Dr. E. S. Smith :

"When my wife was taken seriously ill and had to go to the hospital, I decided that I would see if I could do automatic writing. Certainly at this time there was a need to contact a higher force if possible. I was practically convinced that individuals on the other side did exist and could communicate with mortals. The pencil moved! My father signed his initials in time, and I knew then that indescribable sensation of having a pencil write while it was held in the hand. I knew that it was not consciously

pushed. A great deal of information came to me concerning Gertrude's health. I even discussed it with her. Again, statements given automatically turned out to be true.

"The day before Gertrude's body stopped breathing I was amazed to learn from my discarnate father that my wife had gone over. That afternoon her mother and I went to the hospital and saw Gertrude's body breathing. She was not conscious, however, and never regained consciousness. She was not there. The expression on her face was complete blankness. The same night she wrote through my hand at home. We were able to plan out the business affairs and arrangements for the disposal of the body with her at my apartment. Yet, her body was still functioning, so far as breathing was concerned, at the hospital. I discovered to my joy, that she could not only write through me, but that we could also talk to one another.

"It was on a Monday afternoon about five-thirty, just after we had finished every detail of planning, that Gertrude told her mother that the last breath would go out of her body at the hospital in one minute. She asked her to call up the hospital. The mother told me what she was going to do, so I listened for the report from the hospital. When the mother called the hospital, she was told that the last breath had just gone. Now I was certain that death did not exist as an end to life. To destroy the lifeless body was a simple matter and no pain was felt. Never have I minded less the parting of anything, than I did with leaving the physical form at the crematory.

"Gertrude is many times with me as the days slip by, and we enjoy one another and the things we liked together even more than when she was in the body. We are closer than ever before. Some may say: 'Do you not miss seeing her?' But I do see her sometimes, and it is not imagination: I am certain. She is more real than ever. Our son also sees his mother. He has demonstrated it many times.

"I am setting down briefly a few things that I feel I know, that have passed the realm of belief: I am certain there is a God or as some may wish to call Him, Law, and that Death does not exist as an end to life. That which passes on is a real personality with a real body of some lighter material than the physical body which science will some day recognize. That body, I believe, during life is incorporated within the physical body. Evolution continues ever upward after so-called death, but no individual knows the ultimate of life. Thus life beyond is a real life of constant activity and development. Intelligent activity is one of its chief features. Life is never destroyed in any form, even though it has the ability to retard itself. The individual has free will in determining the rate of his development. I am convinced that belief or connection with a religious group is not necessary in order to know truth. It is available to all, and its elements are found as the basis of all great religions."

EXPERIENCE OF A CHILD

In the *Journal* of the American S.P.R., 1918, is given the details of the passing of a ten-year-old girl, daughter of a Methodist minister, D. A. Dryden, related by her mother:

"While she was dying of typhoid fever, she expressed a presentiment of her approaching end, in spite of the favourable prognosis of her physicians. Three days before passing away she became clairvoyant and clairaudient. She informed her mother that she hoped to return and comfort Lulu. 'I shall ask Allie' (her little brother, who passed away seven months before), 'if it is possible,' she added. After a short pause she said: 'Allie says it is quite possible and that I shall return sometimes, but you will not know that I am present, yet I shall be able to talk to you.' Two days before she died her Sunday School teacher, Mrs. H., came to see her. She spoke eagerly of her coming departure, and bade adieu to her companions. Her teacher said: 'My little Daisy, you are about to pass over the dark river.' (A Christianized pagan superstition.) When the teacher left, she asked her father what she meant by the dark river. He tried to explain, but she replied: 'What nonsense! There is no dark river at all; there is no dividing curtain; there is not even a line between this life and the next,' and stretching out her little hand she said: 'What is here is there. I know it is so, because I can see you all here and I can see the others there at the same time.' Asked to explain what she meant by over there, she said: 'It is impossible for me to explain it, it is so different from our world here, that I can't make you understand what I mean.' While sitting by her side holding her hand, she said: 'Dear Mamma, I wish you could see Allie, he is quite close to you.' I instinctively turned round, but Daisy continued: 'He told me you would not be able to see him, because your spiritual eyes are shut, but I can, because my spirit is now tied to my body by a very fine thread of life.' Then I asked her: 'Has he just told you this?' Answer: 'Yes, a moment ago.'

"The same day, Mrs. H., the teacher, was sitting beside her, when Daisy said: 'Your two children are here.' Now these children had passed away several years before and would be nearly grown up. Daisy had never heard of them. When asked to describe them, her description of them grown up did not fit Mrs. H.'s remembrance of them, so she said: 'How can that be? They were children when they died.' Daisy answered: 'Allie says: 'Children do not stay children; they grow up as they do in this life.' Mrs. H. said: 'But my little daughter, Mary, fell, and was so injured that she could not stand straight.' To this Daisy replied: 'She is all right now; she is straight and very beautiful; and your son is looking so noble and happy.'

"Another friend came in and Daisy described her daughter who died some years before, speaking of her as grown up, but the mother could not recognize her until Daisy said: 'She used to have the mark of a mole on the left side of her neck, but she does not have it now.' Then her mother was convinced.

"Daisy, tell us how you are able to talk with Allie? For I don't hear you speak and your lips do not move.' She smiled and said: 'We speak with our thoughts.' (Telepathy?) Then I said: 'In what form does Allie appear to you? Is he dressed?' 'Oh, no,' she answered. 'He is not dressed as we are, his body is clothed in something dazzling white; it is wonderfully bright. Oh, you should see how fine, light and splendid his robe is, and how very white. All the same it becomes him immensely.'

"She loved to hear her sister Lulu sing some of her favourite hymns, and while Lulu was singing about angels' wings, Daisy said: 'Oh, Lulu, isn't that funny? We were always told that angels had wings, but it is a mistake, they have not got any at all.' 'But they must have wings,' said Lulu, 'else how could they fly down from Heaven?' Daisy replied: 'No, they don't fly, they just come. Do you know, the moment I think of Allie, he knows it, and he is here at once.'

"Another time I asked: 'How do you manage to see the angels?' She answered: 'I don't always

see them, but when I do, the walls seem to vanish, and I can see ever so far away, and I see crowds and crowds of spirits. Those who come close to me, are those whom I knew in my life, but others I have never seen."

"On the day of her passing she asked for a mirror. I hesitated, fearing that she would be shocked by her pinched, haggard features. However, when I gave it to her, she looked calmly at her face and said: 'My poor body is used up, like Mamma's old dress which is hung in the wardrobe, and which she will never wear again. But I possess a spiritual body, which will replace my old one. I have already got it on me, and it is with my spiritual eyes that I see the spirit world, even although my earthly body is still attached to the spiritual one. You will place my earthly body in the grave, because I have no further use for it, but I am clothed in another body much more beautiful than this one, and just like Allie's. Mamma, darling, don't cry, for if I have to go away it is for my benefit, for had I grown up I might become a bad woman, like so many others, and God knows what is best.'

"Then she cried: 'Mamma, open the window for me, I want to have a last look on the beautiful world, for after the sunrise to-morrow, I shall be here no more.' Upon opening the window she asked her father to lift her up a little. 'Good-bye. Good-bye, my pretty world. I still love it, but nevertheless I don't wish to remain here any longer.'

"At a quarter to eleven that night, she said: 'Papa, lift me up. Allie has come to look for me.' She then asked someone to sing. Someone said: 'Go and call Lulu,' but Daisy answered: 'No, don't disturb her, she is asleep,' and then, just as the hands of the clock pointed to eleven, she lifted up her hands, saying: 'I am coming Allie,' and ceased to breathe."

REPORTS FROM THE SPIRIT WORLD

"Perhaps it may interest some of you if I describe the process of how the spirit leaves the body.

"The spirit form, which is unconscious at the time, commences to rise from the top of the head, through the aperture which is never completely closed from birth to so-called death, and slowly descends, head first, and in a perpendicular position, until the whole form stands, as it were, on the earthly body. Then those spirits who are there to receive the spirit body, hold out their arms and support it, until the cord, which is attached to the spirit feet and thence down to the material head, has passed. This cord is usually about a quarter of a yard long, and until it has passed the spirit is not free. During its passing there is often a spasmodic movement in the body, and what is termed the death rattle, but in almost every case the breath has actually left the body before this occurs. The final spasm is caused by the cord passing through the body, preparatory to its final separation. This can be seen by clairvoyants who may watch the passing on. After the spirit is free it is taken by loving friends to a place of rest—it may be by relatives, or it may not—but always by those who are most suitable to help it at that time. In some cases the spirit sleeps for a week or more, if the last illness has been of an exhausting nature, or perhaps only a few days or hours; and in case of sudden death there is no sleep; because the spirit body has undergone no exhaustion before its severance, or not to any extent."

Not Silent—if Dead.

"I, a spirit, a conscious personality while on earth, I, John Pierpont, student, teacher, Unitarian minister and for many years an avowed spiritualist, am now giving these statements to the world concerning death, as a part of the great authority from the spirit side of life. I, a spirit, remained in the Pierpont physical frame for more than fourscore years, over seventy of which was given to deep thought.

"Briefly, I wish to state that my sensation in passing from the aged frame was one of pleasure and infinite serenity. The dear ones at home found the body cold in death, like one fallen asleep, and so it had been with me. I had passed out to the spiritual atmosphere in the hours of my slumber, and the magnetic cord had become so attenuated that it did not contract sufficiently to draw the real being back into full possession of the body.

"But I was not senseless or away; I was at hand to mark sensation and to watch the beautiful processes of death. I knew that I was in my pleasant apartment, that the body was quietly reclining in the favourite chair and that the hour of its transformation had come.

"For awhile, my attention was fastened on the magnetic cord, still holding me to the other body, for I was possessed now of a spirit form, resembling somewhat the one I had vacated, yet stronger, lighter in the sense of weight, more youthful, more comfortable. The slender cord had lost its power to contract towards the mortal; it appeared to me as a thread of light, and I intuitively felt that all that remained of it was the ethereal element that really belonged to my spiritual covering. This thread presently seemed to be endowed with life, for it began to scintillate and pulsate towards myself as with vibrant power, until, from this energetic action, it became detached from the physical form, contracted till but a ball of light, and became absorbed within my newly donned body. The process of death was completed then, and I was freed from the mortal state, so far as that old body was concerned, forever."

Spirit World.

"I fell into an earthly oblivion, but awakened to full awareness in another set of surroundings. I was a spirit among spirits—some clear and perfectly defined, others as it were in a fog. I did not then know that I was 'dead.' But I wondered at the fog-bound friends whom I knew so well, yet could not see. Later, I discovered that the fog-bound spirits were still incarnate in the body. The clearly defined beings were the 'dead,' old college friends. 'Kakhi' (his dog) and my mother were the first who made me realize that I was a spirit among spirits—I now think I died twelve hours before my body ceased to function, because I went to all the dear ones, and could only see them in a mist. Directly my body ceased to function I escaped from the earth and saw the friends of my youth, 'Kakhi' and my mother; then I knew that the change called death had supervened. I went to all who really loved me, not to those who just admired and respected me; and, dear friend, the latter were and are the majority. In the state between the two worlds no mistakes are made. The spirit follows, is drawn by, the bonds of love."

CANON WILBERFORCE, Letters from the Other Side.

"What first convinced me that something had happened was the sight of my old body. After that came the discovery that my nurse did not see me nor hear me, but wept about my body as if that were myself. This is what usually happens. The passing soul, which retains consciousness, sees the body, which it inhabited, lying inert. The snapping of consciousness, between the soul and the tenement, is usually not felt by the soul. With some it is different. They feel as if it were the slow breaking, one by one, of the threads which connect the soul and the earthly tenement; but the process is not painful, even when it is protracted. I have spoken to many on the subject, and the majority tell me that their experience agrees with mine. They could not even say that they could remember the exact moment when the body parted company with their souls. Some say that they left the body before it ceased to

breathe, others that they *lingered behind* for a time after physical life had ended. But these are exceptions. The immense majority here say the same thing. They were asleep; they found themselves awake *and well*, in the same place where they fell asleep, and at first could not realize that they had 'died.' And this is the case even when, as in some churches, the dying have been prepared for death by the last solemn rites. They knew that they were going to die, but they did not expect that *dying was waking up quite well*, with all their old faculties and memories, in the same place where they fell asleep, and this always is a source of astonishment, of bewilderment to them at first. Many think it is a pleasant dream to be well, and dread waking up to the old pain and weakness. All that I have written relates to the immediate moment after waking, and to the experiences of the majority. There are many, very many, exceptions. But as a rule death is a painless waking up in health, and the first emotion is bewildered astonishment.

"When the newly arrived have had many friends and relatives, or those whom they have loved, on this side, they find them waiting for them. Especially when they have kept thinking or praying for them. *Forgetfulness separates* here as there. But all whose minds and hearts have been *closely knit in love* with those on this side find their loved ones waiting. And yet so great is the difference between what is and what they expected that, even when they are welcomed on this side by those whom they knew to be long 'dead,' it is to them as a dream. *Bewilderment, surprise*, are the first sensations. When I came over I was at first quite alone, when I was allowed by my experience with the nurse to discover for myself what had happened, and then came the angel, who took me apparently a long, long way to my relations and friends. This is sometimes the case and sometimes not. Sometimes, *even before* the soul leaves the body, it hears the welcome sound of the voices of the loved and lost; sees the angels and hears the music of the spheres. But these cases are comparatively few. *Not till the body is cast off*, like a worn-out garment, do you begin to see, hear and understand the new life."

Letters from Julia.

"Then I was 'dead'! How strange it seemed to be 'dead' and yet with such *superabundant life*! How mortals misapprehend the meaning of the word. To be 'dead' means to be *alive* with a vitality earthly humanity does not know. How long had I been 'dead'? It seemed to be early morning. The watchers were silent, having dozed off to sleep in their arm-chairs. The rays of the lamp were paling before the light of the approaching day. When I had fallen asleep—into that peaceful sleep from which I had awakened in another world—the night had been far spent. I must have passed away at the ebb of the tide, when day was struggling with darkness, and nature itself at its lowest ebb. I had probably been 'dead' *twenty-four hours*. I had fallen asleep on earth; I had awakened in the land of spirits.

"The land of spirits! Strange as it may seem, I for the first time, realized this fact. My thoughts and emotions up to this point had all been connected in some way with the world life I had left behind me. But where were the spirit forms of the loved ones who had passed on before? I was not conscious of having uttered a thought aloud, but as if in response to it, I found myself in the presence of two youths, whose radiant countenances possessed more than mortal beauty. Years ago I had laid away, with an aching heart and many bitter tears, two beautiful babes, first one, then another. They had always been babes to me in my memory, little tender, clinging things, finding their whole world in mother-love. But when I beheld these youths beside me, some subtle instinct revealed to me that they were my babes, now nearly grown to manhood. I felt neither hesitation, nor surprise in recognition. It was as though I had always expected them to appear thus to me. I only held out my arms with an unutterably glad impulse, crying: 'My boys! Mine!'

"My lost ones were in my arms, and for a time my soul was filled with a bliss too deep for words. At last emotions struggled into utterance. 'Our mother!' were the glad words I heard from lips which had never learned to pronounce them in their brief earth lives, and then were eager questionings and glad responses.

"*'We have been with you, Mother,'* said the older, 'through all these years. Daily we visited you. We nestled in your arms. You never called to us that we did not come. And we spoke to you and tried to comfort you, but you did not always hear us; and sometimes when our messages reached your heart you did not comprehend from whom they came. You have been our mother still, our helper and our guide; and we, in turn, have helped and guided you as far as lay in our power, as we could not have done, had we remained with you on earth.'"

Heaven Revised.

"The body is merely the covering for the soul, as it might be a dress, and when you die—as you call it—or the time has come for the soul to be free of the weight of its covering or dress, which stayed it to earth, and made a barrier between the world above and the world below—when, as I say, the body is thrown off, then the spirit which is freed leaves the vicinity with its second body or soul body. That is the 'resurrection' of 'life of the form.' The outside body or the atoms that formed the material, are laid aside and a new body, the soul body, is raised."

Teachings.

"July, 1940, at séance. A boy (passed away some years ago) came and talked to his mother (the father passed away a month ago). 'Mother, Dad is here. He did not understand when he was with you, and when he passed over he thought he was having a nightmare! Thought we were "ghosts!" And tried to run away from us. But we showed him the truth and he is now learning the new conditions rapidly.'"

"Those among you who think that in this life we never make jokes and never even laugh will have to revise their ideas some day, or they will find us strange company—or perhaps we shall find them so."

VALE OWEN.

"The spirit world is real and its people natural. A great many people seem to think that the visitants from the spirit world ought to be very solemn and dignified people. They are shocked to observe that spirits sometimes indulge in mirth and fun. And they say: 'These must be very bad spirits.'"

Death's chiefest Surprise.

"Many people do not realize that at whatever the age children come into the spirit life they continue to grow until they attain maturity.—See to it that you fit yourselves on earth to be with those spirit children of yours when you pass the boundary line called death; and do not grieve and disappoint them by not being fit to come into the brightness of their spirit homes. You can go to them at once if you will do your duty to your God and to your neighbour. Be true to yourselves and do not shirk your responsibilities on earth."

Not Silent—if Dead.

"The child grows up naturally here as it would upon earth; but if, as is frequently the case, when one or another of their beloved ones come here (to a séance) they expect and desire to see again the little one

they loved and lost? as they say, their child is permitted, by power of thought, to show itself as of old to its mother or father. Just as, in a reverse case, one who came here old and wrinkled, as seems to earthly eyes, would, for purposes of recognition alone, appear again the same—although as we state, there is no 'old age' out here."

Teachings of Love.

"My friend, there is *nothing to fear* in death. It is no harder than a trip to a foreign country—the first trip—to one who has grown oldish and settled in the habits of his own more or less narrow corner of the world.

"When a man comes out here, the strangers whom he meets seem no more strange than the foreign peoples seem to one who first goes among them."

Letters from a Living Dead Man.

"Those people who think of their departed friends as being all-wise, how disappointed they would be if they could know that the life on this side is *only an extension of the life on earth*! If the thoughts and desires there, have been only for material pleasures, the thoughts and desires here are likely to be the same.

Letters from a Living Dead Man.

"Each spirit sees other spirits as their thoughts are, and if these are foul, the thinker appears foul in his body, for the same reason, that the garments of the thinker appear unclean if his ideas are so. Again, if he is miserly, i.e., having thoughts engrossed with the material instead of spiritual things—he appears to us (i.e. to those more advanced than himself) as a man who is poverty-stricken in regard to spiritual advantages, simply because he has never 'laid up treasures in heaven.' Hence, you see that a man whose thoughts have always been 'of the earth, earthly'—however rich he may have been with you—is a pauper in our world, because material possessions are of no avail to the spirit. He may have been clothed in 'purple and fine linen' when he died, but he will rise up, in the eyes of the spirit world a miserable creature, clothed in rags."

Life Beyond the Grave.

"The worth of character, which you sometimes ignore and never rightly recognize, must be seen as we see it here to be appreciated. We have wonderful surprises here. We see men as they are. Not, of course, always, but when the wrappings are off we see the nature of a soul, the factor that decides is the character. You can hardly by any stretch of imagination, realize what a change it is to live in a place where the only test is character, where property, station and work do not count—no, nor religious profession. The idea, which you so often have in the world, that the words which you say with your lips, have magic influence on your hearts, must be seen in all its hollow absurdity to be understood."

Letters from Julia.

"In reply to a question, a guide, Prof. Campbell, said: 'Wrongdoers must abide by consequences of their acts, however long it may take, and after undergoing the suffering they cause others and making amends therefore, they can go on progressing more slowly and with greater difficulty than well-doing people.'"

"Remember there is one great governing law in the spiritual world—the law of fitness; each one goes to his own place. No power in the universe can shut a spirit down into hell (the undeveloped state of spirit life) who is not fit to go there, nor exclude him from heaven (the happier states of spirit life) who has the right of citizenship by spiritual fitness. No one enters the great Summerland—the realm of light, joy and peace until he has spiritually unfolded and attained the consciousness of his *at-one-ment* with these conditions.

Death and Beyond.

"In each stage of probation the spirit builds up a character by its constant acts, which fits it for a certain position (or state). To that position it goes of necessity, without what you mean as a 'judgment.' Sentence results at once; just as the total number of items is ascertained without argument or judgment. There is no need for the process of a court of justice as you understand it on earth. The soul is the arbiter of its own destiny; its own judge."

Spirit Teachings.

"We attach little importance to individual belief; that is altered soon enough by extended knowledge. The creed, which has been fought over with angry vehemence during the years of an earth lifetime is surrendered by the enfranchised spirit without a murmur. We care little for a creed, so it be honestly held and humbly prepared; but we care much for acts. We ask not what has such a one believed, but what has he done? For we know that by deeds, habits and tempers, characters are formed, and the condition of the spirit decided. These characters and habits, too, we know are only to be changed after long and laborious processes; and so it is to acts rather than words, to deeds rather than professions, that we look. The religion we teach is one of acts and habits, and not of words and fitful faith. In this religion you will find no place for sloth and carelessness. In it you will find no shirking of the consequences of acts. Such shirking is impossible. Wrong doing carries its own punishment. Nor will you find a convenient substitute on whose shoulders you may bind the burdens which you have prepared. Your own back must bear them, and your own spirit groan under their weight. Neither will you find encouragement to live a life of animal sensuality and brutish selfishness, in the hope that an orthodox belief will hide your debased life, and that faith will throw a veil over the impurity. Nor will you find any hope that after all you may get a cheap reprieve—that God is merciful and will not be severe to mark your sins. Those human imaginings pale in the light of the truth. You will gain mercy when you have deserved it; or rather repentance and amendment, purity and sincerity, truth and progress will bring their own reward. You will not then require either mercy or pity."

Spirit Teachings.

"The very best work you can do on earth is to permit each child to work out its own destiny. Give it only a few simple rules of virtue and honesty, with the fundamental of 'Love God above all things and your neighbour as yourself.' If these be learned, then it will follow that there will be a perception of the worthlessness of worldly honour and privileges and a consequent ennobling and simplifying of life in all its expressions, and a consequent liberation of the spirit, fitting it better to leave its earthly environment in tranquil faith ready to go on untrammelled in its future evolutions."

Messages from Meslom.

"Look up, not down, look around with the eyes of love, and strive in future to imitate more closely the love of God for all men. Some there are indeed, who must jar upon and irritate other spirits, yet these, too, have their ainities; do not dislike people who have this effect upon you, simply do not place yourself in their path, unless forced to by circumstances. Then, if it is necessary to meet them do not say to yourself, 'This person irritates me therefore I must irritate him for we are not affinities.' But say

'At least God loves him as much as He loves me, therefore the fault lies in me, and notwithstanding any dislike I may feel, as a fellow-creature I must not show it, and thus disturb the harmony that the Father of all has decreed must exist before perfection is attained.'
Truth from the Spirit World.

"It is true that at times those who pass from your state to ours are filled with a desire for revenge, but they are *not permitted* to exercise their evil influence unrestrained; and further, *absence of knowledge* means absence of power, and *absence of pure intent* means darkness, therefore, those who are base and ignorant are undeveloped and limited; they are *in the prison of self*, fettered by their own mental and moral states until they become purer and wiser; therefore, it is that *no spirit*, however adverse, *can ever harm another* who is armed with purity, honesty, knowledge and love, whether he be *in or out of the body*."
Death and Beyond.

"In the spirit world *like draws to like* by a universal law, and those of entirely *opposite natures repel* each other so completely that they can never mingle or even touch the circle in which each dwells."
A Wanderer in Spirit Lands.

Here are revelations (from those who know) of spirit life and conditions; a sane, comprehensive and enlightening philosophy; a breadth of vision, and of limitless opportunities for spiritual progression, all of priceless value, to the thoughtful seeker after truth.

APPENDIX "A"

"Not one in a million ever gets far enough away from his mind to take a look at it and see the wheels go round."
 ANON.

THE mind usually acts so rapidly that it is difficult to follow and study its various processes. They seem to be all one motion. But the mind-field has its manifold and separate influences and actions, varying with the specific purpose intended, and directed by the ultimate "I," or real self.

I was recently given an opportunity, as a detached entity, to "stand aside and see the wheels go round"; I had been to a medium the day before and my wife had come through and told me: "We took you out of your body last night and you had a wonderful experience." I said: "I do not remember a thing about it. It would help me much if I could." She answered: "You can when you train yourself." On asking "How"? she said: "Have some paper and pencils beside the bed and when you wake write down what you remember, if only a word or two. Presently you will remember more, and later all that you experience."

I had been told this previously and tried it, but there is an overpowering desire to fall asleep again and not exert oneself. So sometimes what was written was only scraps, disconnected and vague, but occasionally nearly all was recorded.

The night after this message was given I fell asleep as usual. Presently I was aware of being fully conscious studying my body asleep on the bed. My essential self, the real "I" permeated with an awareness of amazing scope and clarity (Tennyson's "utter clearness"?), intuitively noting the mind-field, with its bundle of various influences, not as a "thing," but as a somewhat inhering in the higher psychic condition, "I," the real self, decided to awake the sleeping physical body and watch the mind processes involved in this operation.

The mind aroused desire, which awakened will and set in motion the proper nerve impulses, all distinct and separate in their successive actions I seemed to pull myself together vigorously, as if linking up the real self, the mind-field, the psychic body and the physical body, and began to awaken to normal consciousness. But an overwhelming impulse to relax and sleep just for an instant flooded my being.

The real self, however, understood that this impulse should be resisted and the effort to awaken the sleeping body continuously kept up for the cumulative effect. The mind sensed this idea and again desire, will, etc., came into action, almost painfully, redoubling the energetic pulling together and repeating it, as the powerful impulse to sleep again began to operate and I further decided to put my leg out of bed and sit up at the same time, as an added effort to control, I noted the mind, during this succession of efforts standing by (like a good secretary) observing what was going on and filing it in the memory for later reference. There was a second's unconsciousness and I then found myself normally awake in the physical body, but apparently had not moved a muscle, in spite of my intense effort of will. The physical brain machinery was roused to a normal consciousness disappointingly more limited than the intensified super-normal awareness of the essential "I" a moment before.

This seemingly complicated, yet orderly slow motion effort and experience was clearly recorded in the memory, so that it could be promptly put on paper on awakening. I particularly noted the separate and different processes of the mind, desire, will, etc., and the physical consciousness, all presided over and controlled by the greater supernormal awareness of the real spirit self, the essential "I." This accords with the proposition of mind as the instrument of the individuated spirit.

The processes of restoring the physical brain to normal action as observed is extremely interesting, but the effort required is very oppressive, the brain being congested and under some pressure and the cortical of the brain feeling numb for a few seconds. This agrees with what many mediums tell us, when coming out of trance, a feeling of pressure and numbness for a moment, one medium speaks of a "something between the brain and the skull." It is possible that with practice and experience this slow motion operation of the multiple instruments of conscious being may become easier and more familiar (they are natural). More extensive study and development of our capacity for a wider consciousness in operating them at will, may enable this to become a controlled and accustomed mode of studying such functions.

APPENDIX "B"

"Religion is NOT an ecclesiastical institution, theology, creed or dogma, but a CORRECT WAY OF LIFE in our relations to God and our fellow men."

So many people ask about the philosophy and religion of Spiritualism, based upon the facts revealed by Psychic Science, that it will help the reader to have the essence of Spiritualism set forth by those proficient in that knowledge, as given below, and clear away the many absurd and superstitious ideas and pseudo-sciences commonly woven into it, misleading the sincere inquirer.

DECLARATIONS OF PRINCIPLES BY

THE NATIONAL SPIRITUALIST ASSOCIATION UNITED STATES

1. We believe in Infinite Intelligence.
2. We believe that the phenomena of nature, both physical and spiritual, are the expression of Infinite Intelligence.
3. We affirm that correct understanding of such expression, and in living in accordance therewith, constitute true religion.
4. We affirm that the existence and personal identity of the individual continue after the change called death.
5. We affirm that the communication with the so-called dead is a fact, scientifically proven by the phenomena of spiritualism.
6. We believe that the highest morality is contained in the Golden Rule: "Whatsoever ye would that others should do unto you, do ye also unto them."
7. We affirm the moral responsibilities of the individual and that he makes his own happiness or unhappiness as he obeys or disobeys nature's physical and spiritual laws.
8. We affirm that the doorway to reformation is never closed against any human soul, here or hereafter.

DEFINITIONS

1. Spiritualism is the science, philosophy and religion of continuous life, based upon the demonstrated fact of communication, by means of mediumship, with those who live in the spirit-world.
2. A spiritualist is one who believes, as the basis of his or her religion, in the communication between this and the spirit-world by means of mediumship, and who endeavours to mould his or her character and conduct in accordance with the highest teachings derived from such communion.
3. A medium is one whose organism is sensitive to vibrations from the spirit-world and through whose instrumentality intelligences in that world are able to convey messages and produce the phenomena of spiritualism.
4. A spiritualist healer is one who, either through his own inherent powers or through his mediumship, is able to impart vital, curative force to pathological conditions.

(A) "Be not deceived, God is not mocked; WHATSOEVER a man soweth, THAT shall he also reap."

(B) Consequences inevitably follow deeds, to forsake evil deeds is the only way to avoid evil consequences.

THE SPIRITUALISTS NATIONAL UNION GREAT BRITAIN

1. The Fatherhood of God.
2. The Brotherhood of Man.
3. The Continuity of Life.
4. The Communion of Spirits and the Ministry of Angels.
5. Personal Responsibility (A).
6. Compensation and Retribution. (B).
7. Eternal Progression towards Perfection.

APPENDIX "C"

"Religion is NOT an ecclesiastical institution, theology, creed or dogma, but a CORRECT WAY OF LIFE in our relations to God and our fellow men."

BASIC TRUTHS

Underlying all religious movements, ancient and modern.

GOD

- "Ineffable Being." (India, 4000 B.C.)
- "There is one God, pure Spirit indivisible, omniscient and omnipotent. (Jains, 700 B.C.)
- "God is Spirit and they that worship must worship in Spirit and in Truth."

MAN

- "We are the Temple of God and the Spirit of God dwelleth in you."
- "God pervadeth his worshippers as water pervadeth the sea." (Hindu, 2000 B.C.)
- "The God that is in THEE." (Egyptian "Book of the Dead," 2000 B.C.)

UNITY

- "Thou shalt love the Lord thy God, with all thy heart, with all thy soul and with all thy mind." (Deuteronomy vi, 5; Luke x, 27.)
- "Thou shalt love thy neighbour AS THYSELF."
- (Zoroaster, 800 B.C.; Socrates, 500 B.C.; Leviticus xix, 18; Luke x, 27.)

INFINITE LOVE

- "Even devotees of other gods, who worship with true devotion, in ignorance worship ME." (Hindu, 2000 B.C.)

AT-ONE-MENT

"At the Muezzin's call to prayer, the kneeling faithful thronged the square, And on Pushkara's lofty height, a dark priest chanted Brahma's might, Within a Monastery's weeds, an old Franciscan told his beads, And to the Synagogue there came, a Jew, to praise his Maker's name, The ONE GREAT GOD looked down and smiled, and counted EACH his loving child, For Turk and Pagan, Priest and Jew, had 'reached' Him by the path he 'new'."

COMMUNION

- "Speak to Him thou, for He hears, and Spirit with Spirit can meet, Closer is He than breathing, Nearer than hands and feet."

SEARCHING

- "That they might seek after God, if haply they might feel after Him and find Him, though He be not far from any one of us."

LIVING

- "What doth the Lord thy God require of thee, but TO DO JUSTLY, TO LOVE MERCY, and to WALK UPRIGHTLY before thy God."

THE WAY

- "Do unto others as you would have them do unto you."
- "What you would 'not' have others do to you, do 'not' thou to them." (Confucius, 500 B.C.)

CONSEQUENCES

- "Be 'not' deceived, God is 'not' mocked. WHATSOEVER a man soweth THAT shall he also reap."
- "At the end of life the soul goeth forth alone and only our good deeds befriend us."

MEDITATION

- "Whatsoever things are TRUE, whatsoever things are PURE, whatsoever things are HONEST, whatsoever things are LOVELY, whatsoever things are of GOOD REPORT, THINK ON THESE THINGS."

A STANDARD

"The world is my country, to do good is my religion." "He went about doing good."

CHARACTER

"His daily prayer, far better understood in acts than words, was simply doing good."

SOCRATES' PRAYER

"O God, give us everything that we need, whether we ask for it or not; And keep all evil from us, even when we ask for it." (500 B.C.)

CONCLUSION

"A frequent reason for disbelief in a future life is the consciousness that our personality (as we know it) is not fit to survive and this is true; but the inference is, not that there is no survival, but that we had better MAKE OURSELVES FIT to survive."

STANLEY DE BRATH.

MANY people restrict themselves to the fixed ideas contained in current text-book fetishes and to infallible, orthodox methods as their goal. This is their right, but it is equally the right of others to go "beyond physics" and delve into the equally essential subjective phases of being, as well as the objective.

Because of the difficulty of studying subjective realities and ideas, and the common obsession that the standard methods and academic text-books are the ultimate, most people, by their over-exacting demands, fail to grasp the dominant subjective influences which lie behind and control the objective or physical phases. That is their misfortune (perhaps their fault?).

Prof. Cesare Lombroso's idea is :

"However doubtful each separate case may appear, in the ensemble they form such a compact web of proof as wholly to baffle the scalpel of doubt."

A study of many experiences, comments and messages, derived from world-wide sources, gives us reasonable grounds to accept the fact that LIFE IS, Now and Forever, and the implications, truths and sane philosophy evolving therefrom. Especially are these truths needed now, when the curse of a false and diabolical ideology is overrunning part of the world and endangering the rest. A group of mentally distorted psychopaths seek to abolish those spiritual and moral values resulting from many centuries of slow evolution and progress, and to substitute the hopeless, stultifying gospel of force as the highest good, slavery, inhumanity, jungle morals, treachery, etc., as the *ne plus ultra* of human achievement.

It is therefore doubly inspiring to learn from returning spirit-friends and teachers, with a wider vision of "life beyond physics" that our hard-won spiritual values are of pre-eminent importance, more vital than even our best mentors have perceived, verifying by numberless experiences throughout the world that :

- (1) There is a psychic or spiritual body, independent of the physical body.
- (2) There is an individual, responsible spirit, which manifests through the physical body in co-operation with the psychic body, and

which can communicate, under proper conditions, with those it leaves behind for a time.

- (3) The permanent passing into the spirit state of life is a normal and natural event, free from the gloomy and forbidding atmosphere with which ignorant, limited and superstitious minds have wrongly invested it.
- (4) The sane and inspiring philosophy, received from loved ones and friends returning to instruct, comfort and help, is NOT the exclusive faculty of a few alleged "saints" but common to all mankind, under the proper conditions.
- (5) Inevitably "every man goeth to his own place," the place he has himself prepared by his "way of life" here; that he *could not go to any other* for which he has not fitted himself and could not comprehend; the new state of life continuing from just where we leave off here.
- (6) We progress as we utilize our enlarged opportunities, there as here, to develop and prepare ourselves for an infinity of higher spiritual states.
- (7) We get the inevitable consequences (good, bad or indifferent) which we have earned by the character we build here.
- (8) We can progress to higher states "when we have corrected our past misdeeds" and awakened and fitted ourselves for greater spiritual development.

"The stars shall fade away, the sun himself
Grow dim with age, and nature sink in years,
But *THOU shalt flourish in immortal youth,*
Unhurt amidst the war of elements,
The wrecks of matter and the crash of worlds."

"*A sense of law and beauty, a face turned from the clod
Some call it evolution and others call it God.*"

LIST OF VALUABLE PUBLICATIONS

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What I believe. E. W. Oaten.
Testimonies. Two Worlds.
Death's Chiefest Surprise. E. W. Wallis.
Philosophy of Death. A. J. Davis.
How to be a Medium. W. H. Evans.
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Psychic Faculties. McGregor-Underhill.
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Rosemary Records. Dr. F. H. Wood.
Challenge to Sceptics. Dr. F. H. Wood.
Guide to Mediumship. E. W. and H. M. Wallis.
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LIFE, NOW AND FOREVER

- The Great Problem.* Dr. G. L. Johnson.
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Thirty Years Among the Dead. Dr. Carl Wickland.
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Across the Unknown. Stewart E. White.
Chain of Life. Dr. Guyon Richards.
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